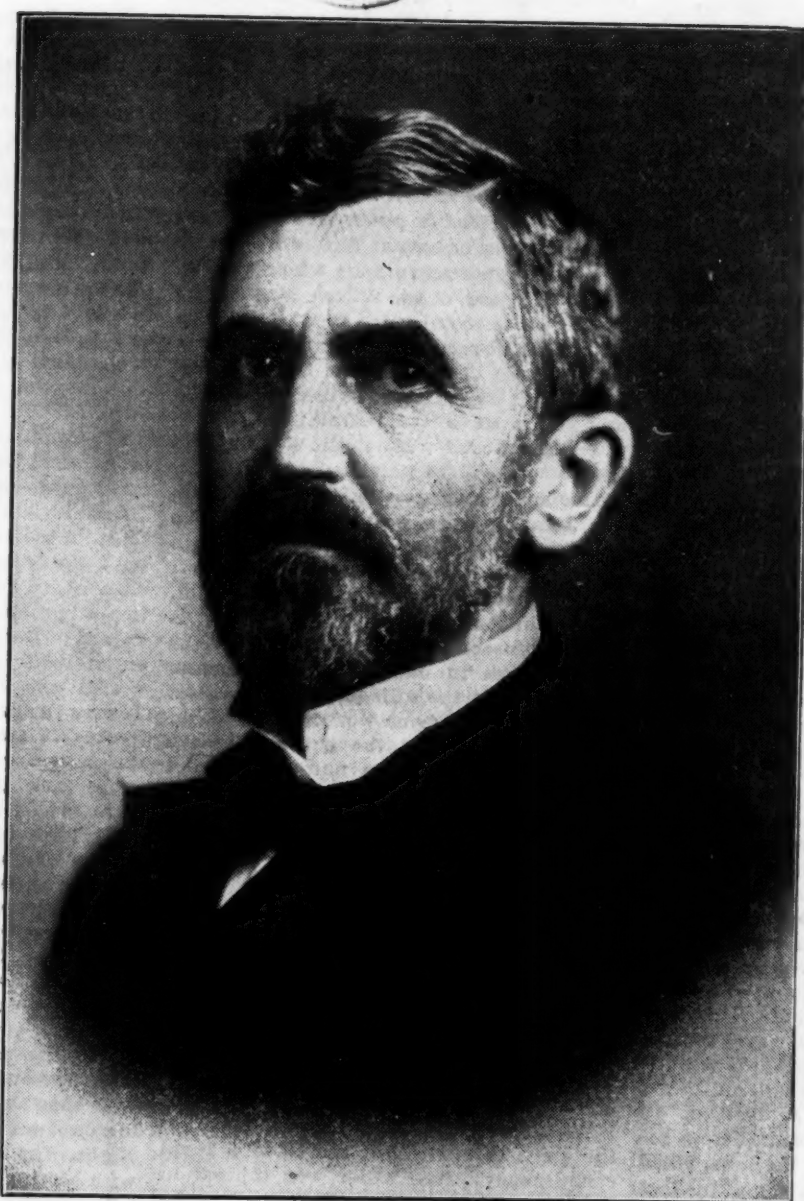


Zion's Herald

WEDNESDAY, JUNE 20, 1906



THE LATE GOVERNOR PATTISON OF OHIO

The Field Secretary's Corner

LEAVING Farmington in the midst of a driving rainstorm, on Sunday, May 27, I drove several miles to Wilton, where I was to preach in the evening, the canvass of which I have spoken in Farmington following later in the week. Reaching Wilton at about 5.30 P. M., I attended the Epworth League meeting, and, in spite of the unfavorable weather, found a goodly congregation awaiting me for the evening service, and in the canvass the following three days met with a generous response, securing no less than 42 names.

The history of Wilton goes back to 1793, when Capt. William Tyng, of Dunstable, Mass., led a party on snowshoes through the forests to Lake Winnepesaukee, and defeated the Indians who were fighting the settlers. For this service the General Court of Massachusetts granted Captain Tyng and members of his company, in 1785, "Tyng's Township," or "Tyngtown," a tract of land consisting of some 23,000 acres. The Company held their meetings in Massachusetts up to 1796, when their first meeting was held in Tyngtown. In 1789 the proprietors voted to build a church, mill or mills, and lay out roads, and a tax of six shillings was levied on each lot in town to defray the expense incurred. In 1791 it was voted to bring forward a settlement of the town, which by terms of the grant must contain thirty families within six years. Four pounds and ten shillings were laid on each lot to defray this expense. Thomas Nutting made the first clearing within the limits of the town, but Josiah Green was probably the first settler. A committee of three was appointed in 1802 to secure the incorporation of the town. Abraham Butterfield, who had come to Tyngtown from Wilton, N. H., agreed to pay all the expense if the committee (of which he was chairman) would name it Wilton. There is a tradition that the name of "Harrytown" was considered, but that "a gallon of rum judiciously handled by the chairman brought all to his way of thinking." This was the beginning of the town of Wilton. On that occasion town officers were elected, among whom were several tithing-men, whose duty it was to see that the Sabbath was properly observed, and compel attendance at, and obedience in, church. The town meetings in the early days were often scenes of forensic contest. History records that it was not uncommon to vote to reconsider the vote whereby a vote to reconsider was taken. Often the meetings consumed the best part of a week, but on the whole the town was ruled by strong men in a masterful way. Wilton has always been a temperance town, relatively speaking, although, like all other New England towns, New England rum used to be dealt in. In 1832 Elder John Baxter resigned from the board of selectmen because the town voted to allow the sale of intoxicants in less than 28 gallon quantities. The town voted strongly for the constitutional amendment promulgated by Neal Dow.

The first meeting house in Wilton was built in 1790, and the town at its first meeting provided for the preaching of the Gospel. The first class in Wilton was formed by Enoch Mudge in 1795. Wilton was a part of the Readfield Circuit until 1814. At that time the Vienna Circuit was formed, Wilton being one of the ten towns comprising this circuit. Various other adjustments occurred until 1834, when Wilton appears as a separate charge. The first Methodist church was built in 1820, about a mile and a half from the village. This was a small,

coarsely finished building, with rough board benches. This was occupied until 1830, when a better house was built near the cemetery at a cost of \$1,900. In the quarterly conference records of this period I find the following item, under date of Dec. 16, 1828: "Voted, That instrumental music be not admitted into this house in worship." Five years later this vote was reaffirmed in the following words: "Resolved, That we as a society adhere to a vote passed in December, 1828, whereby instrumental music was prohibited entrance into the Methodist meeting house in time of public worship; that we have given no leave for the admission of such music." In 1859 this house was sold, and a new church was built in the centre of the village at a cost of \$2,500, largely through the devotion and untiring energy of Mr. Dimon Fernel, who assumed the entire responsibility and pushed it to completion despite serious opposition. This church has served until the present time, having been enlarged and improved several times. The last improvements were made during the pastorate of Rev. A. T. Craig, and they have now one of the neatest and prettiest audience-rooms in this section, with steel ceiling, comfortable pews, and acetylene gas light. The church at Wilton has many generous supporters, among whom are Mr. F. J. Goodspeed, of the Wilton Woolen Co., Mr. H. R. Dascomb, Dr. A. B. Adams, a prominent physician. Mr. Goodspeed is the president of the board of trustees, Mr. Dascomb is the secretary, while Dr. Adams was chairman of the building committee when the church was rebuilt a few years ago.

Among other interesting calls was one on Mr. John L. Keep, who has a cold storage plant for eggs. Mr. Keep had in storage when I was there six thousand dozen all ready for the winter. Mrs. Angie Fernald, whose husband, recently deceased, is greatly missed in the councils of the church, lives in one of the most picturesque spots in the village, and is herself a loyal supporter of our work. Many other faithful members of the church deserve special mention, whose names I cannot remember.

Rev. H. S. Ryder has in charge our work at North Jay, in connection with Wilton. We have there a pretty little church built ten years ago under the labors of Rev. B. F. Fickett. Though the membership is small, they are yet holding the fort bravely. The pastor carries this work on at a disadvantage, but does the most he can for it. Mr. W. E. Erskine, Mr. T. Miller, Mrs. H. B. Purington and Mrs. J. Look are the resident members upon whom the greater burden at the present falls. But we have a loyal constituency. Mr. Miller was injured in the quarry a few years ago, losing the sight of both eyes, while one hand and arm were injured so badly as to be hardly usable; yet he does not repine. As he shook hands with me, he said, "This hand is like religion; the more you use it the stronger it becomes." Mr. Ryder was the Memorial Day speaker at North Jay.

I was hospitably entertained in the home of Mr. Ryder, who, with his wife and one child, lives in the parsonage on the hill in Wilton. Mr. Ryder was indefatigable in his co-operation with me in introducing the HERALD to his people.

F. H. MORGAN.

36 Bromfield St., Boston.

COMMENCEMENT WEEK AT LASELL

NEVER has Lasell graduated a larger class, never have so many of her daughters returned to their Alma Mater to grace her festivities, never has the weather prophet treated her more graciously, than this year.

From the senior reception given by the faculty on June 6 to the singing of the "Jubilee Song" on June 12, every single event of these full days was thronged. The studio reception and exhibit, under the direction of the art teacher, Miss Mullikin (a grand daughter of the late Bishop D. W. Clark), delighted the guests. The work of the students was well done, original and varied.

Very charming was the joint banquet of the four literary societies, in honor of '06, and their very clever toasts proved that that part, as well as the business details of such an occasion, can be mastered by young women as deftly as by their fathers and mothers.

The new features of the week were the organ concert by Mr. Henry M. Dunham, and the dramatic recital, "If I were King," by Mrs. Blanche C. Martir, both members of the faculty and true artists.

The campus was brilliant with bunting on Drill Day, the yellow for Co. A, the red for Co. B, of the Lasell Battalion. Swift's band furnished martial music, military men were the judges, and Past Department Commander Wetherbee awarded the company prize to Co. B, and individual prizes to Mabel L. Puterbaugh, of South McAlister, Indian Territory, and Mildred D. Woodbury, of Burlington, Vt., with honorable mention of Lucy L. Terry, of Galesburg, Ill.

The Commencement concert was of high order, and the Sunday evening vesper service was an inspiration.

Lasell has no more unique exercises than those of her Class Night. Bound together by a daisy chain 450 feet in length, the class of '06 entered the Gymnasium, singing a processional written by Mildred Peirce, of Boston, and for an hour uniquely entertained its friends. The roll-call revealed the far away homes of some—Texas, Oregon and India being the extremes; a stereopticon prophecy pictured the future occupation of each. The hit songs and glitz to the undergraduates were bright and pointed, but without a sting. The outdoor exercises followed the recessional by Maude Simer, of Somerville. The parade about the grounds, each senior attended by her torch-bearer, a junior, was led by a band of music. Karandon House, the home of the seniors, the Gilt Lamp, and the Crow's Nest were the localities chosen for bright speeches. "At the shrine of Athena" the class, in a circle about the glowing coals, burned their treasures one by one; then came the farewell song and the passing of Lasell's loving-cup, an annual feature of her Class Night. The campus was brilliantly lighted with electricity.

The sermon of Bishop Foss has already been characterized, and the Commencement oration of Bishop McDowell is noted elsewhere.

Commencement Day had a double celebration. It was the Golden Jubilee of the classes of 1854, '55 and '56. Forty-five of fifty-two graduated classes were represented. Nothing could have been richer than the "Reminiscences" of the earliest classes given in the chapel in the afternoon. There were a number of class reunions during the week. Two much-appreciated gifts were presented to Lasell—one from the class of '56, a beautiful bronze of "The Crusader;" the other from the class of '06, a triple lamp for the entrance to the grounds.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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Preventing Cruelty to Children

THE Massachusetts Society for the Prevention of Cruelty to Children—an association which receives no aid from State, city or town, and is dependent on public benefactions—has during the past year investigated the cases of 5,033 children, alleged to be cruelly treated, suffering from privations, or being reared under debasing influences. In 517 cases cruelty was so evident, or conditions were so bad, that it was necessary to go to the courts for prosecution. The Society takes this latter course only as a last resort, when persuasion fails and great cruelty has been shown. During the year 1,639 children have been placed in homes or institutions. Some were taken from unfit environments by order of the courts, and others were surrendered by parents or guardians who did not wish to face prosecution.

Real Meaning of the Smoot Issue

THE everlasting Smoot case bids fair to be settled right at an early date. The widespread and determined opposition to the presence of Mr. Smoot in the U. S. Senate is based not on allegations against his character, nor on religious grounds distinctively, but on the insuperable objections entertained by the majority of the American people to any explicit or implicit connection between Church and State. While the minority of the Senate committee on Elections in their report say that there are only two grounds on which the right of Mr. Smoot to his seat can be contested—if it be shown that he has taken the "endowment oath" of allegiance to the Mormon Church, and if he is responsible for polygamous practices among the Mormons—the majority report concentrates the case against Mr. Smoot in the charge that his oath as an apostle of the Mormon Church unfits him to be a member of the Senate. The majority also lay stress on the undoubted taking by Mr. Smoot of the oath of vengeance, administered to those who go through the ceremony known as "taking the endowments." Mr. Smoot, in short, is a member of the self-perpetuating body of men known as the Twelve Apostles in

the Mormon Church, which claims divine authority to control temporal as well as spiritual affairs—a body which has "brought about in Utah a union of Church and State contrary to the constitution of Utah and contrary to the Constitution of the United States." This is an intolerable condition of affairs. The report of the minority of the Senate committee on Elections is based on narrow and irrelevant considerations, the essential point being that, broadly speaking, Mr. Smoot is the chosen representative of an oath-bound body existing and exercising authority in defiance of the Constitution both of Utah and the United States. This is not a matter of sentiment nor of religious belief. Mr. Smoot must go because he is the sponsor for a union between Church and State which the American people will never tolerate.

Symposium on Dementia

THE meetings of the American Medical Psychological Association, which were held in this city last week, were marked by the reading of many interesting papers on mental abnormality. Dr. R. C. Dewey read a practical paper on "Some Suggestions for Construction of Small Psychopathic Hospitals." A paper by Dr. Irwin H. Neff, on "The Clinical Aspects of Paretic Dementia, with Special Reference to Differential Diagnosis," was read by title only, Dr. Neff not being in attendance, and will appear in the official organ of the Association. In an important paper on "Primary, Secondary, and Terminal Dementia," Dr. J. T. Searcy placed the dementia sufferers in three grand classes, under the general head of psychoses—the classes being, erratic, deficient and exaggerated types. The first class is subdivided into neurasthenia (drink or drug habit), hysteria, paranoia, abnormal immorality, and excessive manifestations, including worry, credulity, irascibility, and pugnacity. Deficient types are subdivided into amentia (idiotcy, imbecility and feeble-mindedness), and dementia (primary and secondary), which last may be recent, transient, relapsing, recurrent, chronic, senile, terminal, and precoxal. Exaggerated types are divided into the three divisions of mania, melancholia and phobia. Dr. Searcy carefully analyzed the different forms of dementia as defined, and stated that only the more serious forms of dementia are taken cognizance of by the State, though dementia in its milder forms exists in all grades of society. Dr. William McDonald read a paper on "Experimental Studies in Dementia," and Dr. C. K. Clarke, of Toronto, discussed "Prognosis and Treatment of Dementia." One of the most important papers read was that prepared

by Dr. W. E. Fernald, on "The Moral Imbecile."

Parceling Out Africa

IT is not generally realized how vast an amount of territory in Africa has been quietly divided among the Powers of Europe, without international strife or any great amount of advertisement. By 1895 Africa found itself provided with new masters in many directions. France became the possessor of 3,300,000 square miles of territory, 1,600,000 of which lie in the Great Sahara Desert; Great Britain, of 2,200,000 square miles; Germany, a later comer, of nearly 1,000,000; Italy, also a new arrival, of 550,000, including a doubtfully assigned claim upon Abyssinia; Spain of 150,000; and the three free States or Republics—Liberian, Belgian, and Africander Dutch—of 1,150,000. The oldest colonizers, Turkey and Portugal, claim 2,200,000 and 825,000 square miles respectively. This makes a total of 11,370,000 square miles seized, leaving but 230,000 square mile unallotted, of which 70,000 lie in the Great Lakes and most of the remainder in the balance of boundary commissions. By 1905 Great Britain, by annexing the South African Republics and establishing with Egypt a joint control of the Soudan, added 800,000 to her total, and with her practical control of Egypt itself, today virtually rules over some 3,300,000 square miles. No partition of such a vast portion of the world's surface has ever taken place in so short a time without severe and bloody human struggles.

Railroad Building in the United States

THE outlook for railroad building in this country has not for years been so favorable as in 1906, and many of the new lines to be built are of such magnitude as to insure large additions to the railway mileage of the country. While in New England only 36 miles are under contract for construction, in the Middle States 398, in the South Atlantic States 1,462, in the Gulf and Mississippi Valley States 1,303, in the Central Northern States 869, in the Northwestern States 2,321, in the Southwestern States 3,488, and in the Pacific States 3,137 miles of new railway have been contracted for; while besides, in all the States, some 8,433 miles are considered to be "live projects." The reports of a year ago showed 7,500 miles under contract, of which but 5,000 miles were completed ready for operation in 1905, leaving 2,500 miles which are included in the 13,000 miles above-mentioned. Some of the new lines are of such length as to require three or four years to complete them. The mild weather made possible the continuation of construction work throughout the

winter months in many portions of the country. If the new mileage of 1906 does not exceed that of 1905, it will be on account of the inability to secure the labor necessary to push operations with the speed desired and because of the difficulty of obtaining track material from the steel mills.

Governor John M. Pattison Dead

THE State of Ohio and the nation at large has sustained a great loss in the death of Governor John M. Pattison, which occurred last Monday in Milford, a suburb of Cincinnati. Governor Pattison's career afforded a proof of the fact that the Democratic Party is capable of giving to the people every now and then a real reformer, and that party is not necessarily synonymous with partisanship. John M. Pattison was born on a farm in Ohio, in 1847. At the age of sixteen he enlisted in the Union Army and served to the close of the Civil War. After the war he worked his way through Ohio Wesleyan University, graduating from that institution in the same class with Vice President Fairbanks, Senator Foraker, and other distinguished men. He then studied law, and was engaged in the insurance business. Later he was elected to the State Legislature and to Congress. In 1905, receiving the strong support of the Anti-Saloon League, he defeated Herrick, the nominee of the Republican Party, by a plurality of 40,000, thus effectually putting a quietus on Coxism. Mrs. Pattison is the daughter of the late Professor Williams, who held the chair of Greek at Ohio Wesleyan University when Governor Pattison was a student there. The late Governor represented a sturdy type of Christian statesman, of whom, both in his public and private relations, Methodism may well be proud.

Imports of Cheese into Germany

THE variety in the kinds of cheeses that appeal to the palates of different peoples, and that are produced in various sections of Europe and Asia, might furnish an interesting topic for study by those interested in the subject. As is well known, the German is one of the greatest cheese-eaters in the world, and is not over-fastidious as to what he eats in that line, being credited with an ability to stomach much "stronger" cheeses than almost any other type of man in the world. The Germans do not succeed in producing anything like the amount of cheese they consume. Their imports of cheese in 1905 amounted in value to \$6,562,612, the principal countries of origin being Holland, Switzerland and France. The native cheese of Germany is made in small dairies from skimmed milk, but little full cream-milk cheese being produced. Experts acquainted with the requirements of the German market are of the opinion that certain kinds of cheese, for which there is a steady demand, could be profitably exported from the United States and find a ready sale in Germany. There are some twenty varieties of Dutch cheese, all more or less of the same nature as that produced in this country, the American "old store cheese" resembling the cheaper grades, and the

"new store cheese" the finer qualities. The ordinary grades of Holland cheese now form the bulk of Germany's imports.

Land Indictments Presented

THE most important exposure of land frauds since the Oregon cases were brought to light has been made by the finding, last week, by a Federal Grand Jury at Omaha, Neb., of thirty-one indictments for fraudulent homestead filings. Agents of the great conspirators in these cases are said to have confessed all details. It is stated that 500,000 acres have been obtained by false filings, and many convictions are considered certain. The most aggravated cases, upon which the indictments are based, are charged as having occurred within the past two years, since the passage of the Kincaid Act. These revelations show that ceaseless vigilance on the part of Government officials is necessary in order to protect public lands or other values from encroachment and spoliation by the selfish vultures who fear not God neither regard man.

Wellman Off for the Pole

LAST Friday Walter Wellman and the remaining members of his Arctic expedition left Paris, France, for Tromsø, Norway, on his journey to the North Pole. Wellman, who began his career as a newspaper man, is rather past the prime of Arctic exposure, but is a man of intelligence, determination and leadership. The aeronaut is fairly well satisfied with his airship, but two problems are uppermost in his mind—the vertical stability of his airship, as affected by heat, cold, and precipitation, and controlled by guide ropes and ballast, and the possibility of successful anchorage during high winds. Mr. Wellman intends that at no time shall his ship, on its way to the pole, be out of touch with the surface of the earth, since a smooth, tapering line of steel is to drag its surface over the ice. Mr. Wellman is hopeful but not overconfident as to the outcome of his perilous adventure. He has Andree's experiences in mind, but hopes by the use of better judgment and improved mechanical appliances in the manipulation of his airship to avoid Andree's fate.

Blood Circulation Reversed

DRS. CARREL AND GUTHRIE, of the University of Chicago, have succeeded, it is said, in making blood run backwards through the body of a living dog by transposing veins and arteries in various ways. The transplanting of veins on arteries produces, from a functional point of view, the transformations of veins into arteries. Transplanted veins adapt themselves to the new functions imposed, and the new arteries transmit the blood indefinitely. After ten months the circulation through the new arteries is apparently as active as on the day of the operation. It is a dream of the medical men that some day various diseases may be cured by this transposition—when, for example, in cases of softening of the brain red blood may be sent surging through that organ, revivifying the

brain cells and restoring the patient to a normal condition. Reversal of the circulation in a man, it is hoped, may be found to cure gangrene, which has been the chief obstacle confronting surgeons in the healing of internal wounds.

Fight Over Meat Inspection

THE fight over meat inspection, in which the public is taking great interest, has resolved itself pretty much into a legislative duel between President Roosevelt and James W. Wadsworth, chairman of the House Committee on Agriculture, the former demanding that the cost of meat inspection shall be put on the packers, and the latter trying to impose it on the Government. The packers are said to have withdrawn their opposition to meat inspection; but, if so, have left some lively substitutes on the field to act as obstructionists. Where there is so much smoke there is sure to be some fire, and public sentiment demands drastic action in the important matter of meat supplies, lest the abuses that have undoubtedly been tolerated in the past shall be repeated in the future. The bill favored by the House Committee on Agriculture contains a number of provisions sought by the packers, several of which are quite suspicious—as, for example, the proviso that labels on canned goods are not to be dated. Little of the original Beveridge bill is left as it passes from the hands of this committee to the House. The one thing sure is that the whole process of meat inspection, which has been a colossal farce and a universal peril, is to be reorganized and reinforced, in the interest alike of national health and of international trade.

Foreign Trade Grows

THE foreign commerce of the United States during the fiscal year ending with this month promises to exceed in imports and exports that of any earlier year. The recorded imports of ten months of 1906 exceed by nearly \$100,000,000 those of the corresponding months of last year, and the exports exceed by over \$200,000,000 those of the same period last year. In imports the increase occurs in every class except foodstuffs, and in exports the increase occurs in every class, but especially in foodstuffs and manufactures. The decrease in the importation of articles of food occurs chiefly in sugar and coffee. In the case of sugar the fall is due wholly to a reduction in price, the quantity of sugar imported having actually increased about 50,000,000 pounds, while the reduction in coffee occurs in quantity as well as in value. An increase in the value of articles imported for use in manufacture occurs in several large classes, such as chemicals, raw cotton, hides and skins, tin and copper. Among the exports agricultural products show a gain of \$150,000,000, and manufactures an increase of practically \$50,000,000, while products of the mountains show a gain of \$10,000,000, those of the mines about \$3,000,000, and those of fisheries nearly \$1,000,000. Trade with the non-contiguous territories of the United States also shows an increase in the grand total, though not in merchandise received from the sections thus designated.

Lasell's Golden Jubilee

R. ELBEE.

LASELL SEMINARY at Auburndale celebrates this year its golden jubilee. A granddaughter of a graduate of the class of 1856 is one of the fortunate ones to join in the celebration as a graduate of this year, and many, many are the personal incidents of like and different personal charm which gather around the popular and prosperous institution.

Lasell has grown into the life of educational New England until it has its recognized standing as truly as Wellesley and Smith, even though it be not as large. It is of its own type, and a type which finds imitators in larger institutions, as they adopt

ideas which were first put into practice in this seminary. Reference is made particularly to the ideas inherent in the theory that women should have an education suitable for their part in life, just as men should have one suited to theirs, and that, to take a simile from Principal Bragdon, women should no more be educated in the way that men are educated than they should be dressed in the way in which men are dressed. It is this distinctness of characteristic, this pioneer quality in some branches, this fitting the young women for their woman's work in the world, which, for the many years the seminary has been

under the headship of Principal Bragdon has given it a reputation all over the country. Lasell draws students from the West as truly as from the East, and today the seminary is strongly prosperous in the number of students enrolled in its catalogue and in the loyalty of those whose names are to be found in the lists of graduates.

Lasell has seen its prosperity and adversity. Oliver Wendell Holmes, writing of a famous centenary, said :

" Little of all we value here
Wakes on the morn of its hundredth year
Without both feeling and looking queer ; "

Continued on page 792



Graduating Class Lasell Seminary, 1906

Names to be read from left to right in each line, beginning in front line

Amya G. Flackstock, India. Fanny I. Thatcher, Bennington, Vt. Katherine C. Washburn, Melrose, Mass. Edith H. Anthony, So. Dartmouth Mass. Maude B. Simes, Somerville, Mass. Meta M. Buebner, Portland, Ore. Helen F. Carter, Dorchester, Mass. Margaret M. Fuller, Pawtucket, R. I. Carrie M. Peirce Brookline, Mass. Lucy G. Wilson, Washington, Iowa.

Mildred Johnston, Evanston, Ill. Marie Cogswell, Portland, Ore. Kathryn G. McClanahan, Omaha, Neb. Dorothea L. Turner, Rutland, Vt. Annie D.aley, Dallas, Tex. Sarah C. Caldwell, Corpus Christi, Tex.

Elsie A. Young, West Glover, Vt. Fannie Dealey, Dallas, Tex. Sarah H. Strong, Amsterdam, N. Y. Florence G. Graham, Toledo, Ohio. Belle A. Johnson, Walliston, Vt. Ina M. Harber, Bloomington, Ill. Clara K. Matilage, New York city. Ruth E. Butterfield, Kingman, Me.

Maie B. Straight, Kent, Conn. Marie LeB. Andrews, Parkersburg, West Va. Vera M. Butler, Beaver Falls, Pa. Margarita C. Buebner, Portland, Ore. Corinne M. Krag, Columbus, O. Irene M. Sauter, Westfield, Mass. Julia E. Potter, Milwaukee, Wis. Ruth E. Marston, Campello, Mass.

Principal Bragdon's Address to Class

1. Do not be ashamed of your diploma, or too proud of it. It is as good, and means as much, as any college diploma that ever was granted ; or it may mean as little as some of them do. That depends here, as at any school, on the use you have made of your chances. Remember what I read to you by a college man about college degrees. No man ever knew more or less than another because one had a degree and the other had not. Take no back seat among any graduates unless your abilities or your application entitle you to that particular seat. Because I do not know as much as Mr. W. about science is no proof that I do not know more about Latin than he.

2. What you are is more than what you know, always, everywhere. And what you are, as well as what you know, is of your making, and will be the measure of your influence and power. Thus far you have run fairly well. Keep growing. Whoso stops growing has begun to die.

3. Be enthusiastic in your loyalty to your school. You chose us ; we did not choose you. Justify your choice before the world and to the world. This splendid array of strong and fine women, your older sisters, is sufficient proof of its adequate educational endowment. Be grateful to your Alma Mater. Love her. Cherish her and be proud of her. In this you will be in no mean company. Let the Book of 18,000 promises be your daily text-book. Never burn that one, or neglect it, if you wish to be really wise.

And now the Seminary sends you forth to represent her. You bear her name, you must protect her honor. With this responsibility we give you our full confidence, and pray God's blessing on you every one.

THE HEIGHT OF THE ISLANDS

THE river had been at flood, and the retreating waters had left the shores and the islands stained and tangled from the deposit of the freshet. Two small islands lay in the path of the waters. The surface of one was torn; the trees were uprooted, and masses of driftwood lay caught in its ruin. On the other the trees were still standing. The shores showed the result of the battle with the waves, but the resistance had been sufficient to save the surface of the island from wreck. It was the difference in the elevation of the islands that accounted for the difference in the result of the flood. The island whose surface was sufficiently raised and firm had been able to resist the desolation of the freshet.

There is such a thing as an elevation of life, a loftiness of the whole purpose and spirit of individual endeavor which brings with it rescue from the floods and the desolations which otherwise would sweep through it. We need to guard the matter of the general level of our life. Many a man discloses mountain-peaks of intellectual and emotional mood, but the average level is depressed. He is subject to inundation and destruction through the deep gorges of his depressions. There are others who display none of the elevated moods, but the general level of their life is so high and even that they oppose the resistance of a firm and well-massed obstacle to the floods that would otherwise overwhelm them. Attend to the levels of life. Lift the general grade. Bring commonplace toil up to a high line of elevation, then let the flood sweep as it will.

ADJUSTING OUR ALTRUISM

THE problem before the Christian today is primarily one of practical adjustment. The Christian theology is well wrought out. A philosophy of life based upon the sanctions of that theology is sufficiently delineated and widely enough known. The principle of altruism has been vindicated and needs little more in the way of theoretical defence. The modern need is clamant, however; we must have wisdom and tact and patience to make the practical adjustment of these valid and beautiful principles within the area of practical life.

This is particularly true regarding the philosophy of altruism. It is recognized as the true and stable law of life. Men are asking, however, how individual struggle and commerce and politics and morality and culture and religion are to be brought under the gracious reign of its sanction. The present age calls for heroic way-makers in the practice of the art of altruism. Modern society calls for the living example of social service. Men are asking the churches not only for the portrayal of theoretical schemes, but for practical counsel in their application and for encouragement in their difficult task. The business man, the politician, the educator, the preacher, the social servant, who is trying today to bring his altruism into practical adjustment to the tasks and duties of daily life, is engaged in an enter-

prise that calls for heroism, common sense, consecration and vision such as was not demanded even in the days of the martyrs. The teaching of Jesus has come to the period of its supreme test, and, we believe, to its sublimest vindication. It will issue in a new adjustment of altruism to practical life which will ultimately realize the ideal of the kingdom of God. The Christian people are just now in the midst of their most heroic and glorious age.

THOSE GRADUATES

SUCH a great army of young people will come out of our schools in this beautiful month of June, to go back no more! Their school days are done. The diplomas for which they have been working for so many years are theirs. Those bits of parchment with their names thereon in elaborate flourishes will no doubt be framed and hung in their rooms, and in later years taken to homes of their own to be handed down to their children and children's children. They mean much to them, but they have one meaning that may not yet have suggested itself to them, and that is that they have been given a chance to make something of their lives. No boy or girl with a high school or college diploma can say that he or she has not had a chance in life. With the education that that diploma represents, and with health and strength back of it, they have had their chance, and they will have only themselves to blame if they make failures of their lives. There is nothing more deplorable than to see a strong, well-educated man numbered among those whom the world speaks of as being "inefficient," or incapable of turning his education to account. Such a man is a bitter disappointment to his friends, and he should be a sorry object for his own contemplation. It was but yesterday that a poor man who has sent a son through an Eastern college at a great sacrifice, said: "Now he will have a chance to show what is in him, and it will be a terrible disappointment to me and to his mother if he doesn't make something of himself after the chance we have given him."

Thousands of fathers and mothers all over the land can say that. No doubt many of them are saying it in their very hearts. Every owner of a diploma is now expected to "show what is in him," and some one is sure to be greatly disappointed if the owner of that diploma "does not amount to anything." Now as never before comes the test of real ability, the test of one's real strength of character; and the education that has not developed character in the graduate is a great failure. We lay more stress upon the development of character in education than we once did. The development of character is the highest aim of all true education, because there can be no real success in life without it. The great hope of the world lies in individual character, and when character is combined with intellectual ability, they become a mighty power for good. Wendell Phillips, that man of high purpose and noble character, once said:

"Brains and character rule the world. The most distinguished Frenchman of the last century said: 'Men succeed less by their talents than their character.' There were scores of men a hundred years ago who had more intellect than Washington. He outlives and overrides them all by the influence of his character."

Now this invaluable element of character must result from personal effort. "It is not inherited from parents, it is not created by external advantages, it is no necessary appendage of birth, wealth, talents, or station; but it is the result of one's own endeavors." The diploma means that the young person has had a chance to develop educational gifts, power, and character. He has had a chance to put them upon a sure foundation, but they must still be built upon day by day. He can increase his education by reading and thinking, but the best way to strengthen and develop character is to unite with the church of Christ and to be true to its teachings. Young people can never develop the highest character if they leave God out of their lives. A life without the essential element of religion in it is a drifting thing and a failure, no matter how great the intellectual gift may be. Daniel Webster said, in one of his great speeches: "A man with no sense of religious duty is he whom the Scriptures in such terse but terrific language assert as living 'without God in the world.' Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away, from the purposes of his creation."

It is well for the world, well for society, that the best people believe this to be true; and nothing could add more to the growing good of the world than for every one of the great army of our young graduates to hang beside their school diplomas a certificate of membership in some Christian church. As clear-seeing a man as George Washington declared that he did not believe that the highest form of morality could be maintained without true religion. Men need God in their lives, and for lack of Him many a high school and college graduate has gone astray, has made a failure of life, has brought bitterness to his home and to himself. Every graduate should set forth on his new journey of life having in mind and in heart St. Paul's splendid epitome of the things which belong to many character: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

This is a standard of right living that young graduates will do well to follow, but they cannot live up to all those things outside the Christian church. Of course they can live a good moral life and be a power for good in the world without uniting with a church; but one of our American writers was right when he said: "All who have been great and good without Christianity would have been much greater and better with it." Not one young graduate will ever be all that he can and should be if he leaves God out of his life. Fellowship with the

Creator is imperatively necessary to the best and most useful life.

How to Treat Christian Science

THE topic of Christian Science is briefly returned to because it has so powerfully laid hold of this community of late through the dedication of its magnificent temple. People at a distance can scarcely understand how immense an impression has been made, and how great an impulse has been given to the movement. The official figures of membership in this mother church are now 40,011—a gain of 6,181 since last year. The branch churches are now 682 as against 611 a year ago, and there are, besides, 269 unorganized societies. The total membership in this country, which was 71,114 one year ago, must now be at least 80,000. No exact figures are available for other lands, but since there are flourishing organizations in London, Liverpool, Dublin, Paris, Berlin, and other centres, at least 10,000 should probably be added. Most of those who hold their membership in the mother church live elsewhere, and are also members elsewhere, so that an exact count is very difficult. Only about five thousand live in and about Boston. All the ministers, or "readers" (about 1,250 now), must belong to the mother church. The spread of the cult is indicated by the fact that "Science and Health," its text-book, is now in its 434th edition (price from \$3 to \$8), a gain of 77,000 in less than a year.

This book, Judge Hanna says, "is revolutionizing the world." Its author has been pronounced, by men of prominence, "the most illustrious woman of the continent," "the greatest religious reformer of modern times," "the most marvelous woman of all the ages." Is this correct? Is her cult to go on advancing, and her reputation increasing? Or will she, after a century, be ranked with Joanna Southcott (1750-1814), a farmer's daughter in Devonshire, whose visions and prophecies for a time made a great stir in England and who still has a few followers; and with Ann Lee (1736-1784), the mother of the Shakers, revered for a while as the very Christ, the second appearing of the Word of God, but whose revelations are now very lightly esteemed? Is Eddyism to be ranked with Dowleism, Sandfordism, Mormonism, and other such crazes or perversions of Christianity? Are its followers to be classed with the Schwenkfeldians, the Christadelphians, the Winebrennarians, the Theosophists, and similar devotees of vagary who maintain for a season a slight place in the census of religious cranks, and then pass into oblivion? Or is there something in this form of faith that has a more permanent mission to the world because of the abiding good it can do? A volume would be necessary for a proper discussion of the theme.

Possibly some light upon it may be thrown by a single sentence from the letter sent to Mrs. Eddy by the recent mammoth convention in this city. It says: "Most of us are here because we have been delivered from beds of sickness, or withheld from open graves, or reclaimed from vice, or redeemed from obdurate sin; we have exchanged the tears of sorrow for the joy of repentance and the peace of a more righteous living." So long as this testimony can truthfully be given, no one can fairly deny that there is vitality and promise in the movement. "By their fruits" is a fair test. One may marvel at the rapidities of the book; but when he sees that, in some inexplicable way, it does for multitudes a work that nothing else did, and a work such as all the good must rejoice at, he feels that denunciation is not so much

in order as investigation. If we feel, as we do, that there is much about it which is erroneous, it is up to us to overcome it by showing something that at every point is better, something with all its excellences and none of its absurdities.

It claims to be "a better and more practical Christianity." We do not grant the claim. But we do suggest that the best way to meet it is to show in our churches a better and more practical form of Christianity than is commonly exhibited. There is large room for improvement. Let these people provoke us, not to uncharitable vituperation and prejudiced or one-sided animadversion, but to increased love and good works. It evidently meets a certain need of humanity. Can we not more fully meet it? Is there not a call for some new adjustments because of this phenomenon which bulks so largely just now among us? Surely we have a gospel for the whole man, for body as well as mind and soul. Have we not been too lenient toward the violation of God's laws of health, and too little exercised to find what those laws are? There is great efficacy in the action of ideas, the power of thought, the influence of mind and will on physical states. Should we not make more of it?

There is no call for us to become Christian Scientists; but is there not great need that we be scientific Christians, that is, exact, accurate, thorough, logical, consistent in our obedience to the Master's command and our manifestation of His spirit? If the average Methodist studied his Bible as

earnestly as the average Christian Scientist studies the peculiar and recondite text-book which Mrs. Eddy has imposed upon him, and obeyed it as faithfully, we believe there would be great doings. These people say that "a proper understanding of God is the key to a right interpretation of all things." We admit it, and we also sorrowfully admit that the number among us who properly understand Him in a practical way is not very large. It is a point to be emphasized and developed. A close, immediate knowledge of Him, "the All in all," will do wonders for anybody. What we need primarily is a greater degree of the overcoming, the more abundant life which Christ waits richly to bestow. We should be more anxious to surpass the votaries of Christian Science in serenity, contentment, cheerfulness, generosity, and all good works, than to prove them mistaken in their theories; more desirous to make a perfectly fair diagnosis of the situation and take a judicial view of it with kindly temper, than to pile up points of easy, superficial criticism; more eager to practice the Golden Rule, by reading both sides, getting our opponents' point of view, and talking things over pleasantly with them, than to win a shallow victory by attacking what we have not honestly tried to understand. Are these cautions called for? It seems to us they are, and that our churches need have no fear of the inroads of this strange (shall we say false?) "Science," if they adopt this method of defence.

"The Girl That Wasn't Wanted"

ZION'S HERALD will commence, in the issue of June 27, the publication of a charming serial for boys and girls in twelve weekly parts. The story is written by Mrs. Kate Upson Clark, one of the most widely known and honored of literary women. Mrs. Clark is a popular contributor to our leading periodicals and religious weeklies, and the author of those delightful books, "White Butterflies," "Up the Witch Brook Road," "The Dole Twins," and "How Dexter Paid his Way." The title of the serial is, "The Girl That Wasn't Wanted." All of our boys and girls from ten years old upward, will want to read it, and so will their fathers and mothers. In it, with much fresh material, are introduced the most amusing features of several of Mrs. Clark's short stories, which have given many a hearty laugh to the magazine readers of the last few years. Every one who begins it will want to read it through to the end.

"Guilty Traffic Ought to Die"

"SUMMING up the whole situation," says the *New Voice*, in a superb annual review, "we find that a little more than half the entire area of the United States is now free from legalized saloons, and 33,000,000 of our people live under prohibitory laws. There is everywhere a widening and deepening conviction that this guilty traffic ought to die."

The president of the National Retail Liquor Dealers' Association is then quoted as saying in his address before their convention in Pittsburg: "Peer into every city, town and hamlet; then read the city ordinances; visit the different legislatures and the halls of the Congress of the United States; consult with your lawmakers, and you will be astonished at the combinations arrayed against the traffic that we represent. The truth is, the enemy is gaining ground rapidly upon us, and we are being over-

powered by the tremendous forces battling against us."

That being the case, Amen and Hallelujah! Let us close up and at them!

Seventy-Hundredths of Our Population

REV. E. T. CURNICK, D. D., of Clinton, writes:

"I thought I knew something of the way New England Methodism is dealing with the problem of foreign immigration, but since receiving last week's HERALD, I must say 'the half has not been told.' Dr. Warren and the editor are to be congratulated and thanked for the fine presentation of our work among our foreign brothers and sisters. It must come as a surprise to most English-speaking Methodists in our borders to learn that the Gospel is being preached in so many tongues in New England. However, this fact should only stir our endeavors for larger things. A beginning only has been made; much yet needs to be accomplished. While we must not abate one jot our labors in our English-speaking churches, we must consider more seriously those seventy-hundredths of our population who are foreign-born, or children of the same. Methodism is a world-evangel. It needs only to be made known to be desired and received. Some way we must push the work among this polyglot part of our population. It is criminal and suicidal to be indifferent to their spiritual needs. Bishops, presiding elders, pastors, college presidents, professors and theologues, editors and correspondents, deaconesses, Sunday-schools, Epworth Leagues, Woman's Home Missionary Societies, official and private members—all, all, should be baptized with a new spirit of love and sympathy for these who were aliens, and with a determination to win them to a glad knowledge of Jesus Christ, as He is presented in our Arminian theology."

Study of Dementia

IT is a significant fact that a reputable medico-psychological body meeting last week in this city found it necessary and timely to lay such stress on the study of dementia, and to point out to the public that besides acute insanity of which the

civil law takes note there is a great deal of mild dementia lying around loose, so to speak, in the brains and temperaments of the people. It is a somewhat curious fact that the meeting of crowds of "Christian Scientists" synchronized with the discussion of the nature of mild dementia. There is a screw loose in the mental make up of many a man who manages to earn a living as a lawyer, doctor, business man, artist, or perhaps minister. The moral is that parents should take pains to train their children from earliest years to take sober, sensible, hearty and happy views of life and duty, avoiding abnormal amusements such as theatres, and excessive pursuits of all kinds, over-studying or "cramming," and above all giving them a good start in the simple fundamentals of the Christian faith. It is not needful to make a Calvinist or an Arminian of a ten year-old boy or girl, but it is essential to make a decent and sensible Christian of the smallest child, so that he will not later in life be swept away by any crazes, whether religious fads or rationalistic fancies.

PERSONALS

— Bishop Goodsell has taken his family to his summer home at Short Beach, Conn.

— Bishop Vincent recently preached before the students of Yale University.

— Rev. Dr. J. C. W. Coxe delivered the baccalaureate sermon at the University of Southern California.

— President William W. Foster, Jr., of Rust University, has arrived at his summer home at Round Lake, N. Y.

— President C. H. Kelly, of the British Wesleyan Conference, resumes his pulpit work after a long illness.

— Bishop Tigert, of the Methodist Episcopal Church, South, was Commencement orator at Grant University, Chattanooga.

— Dr. W. F. Whitlock, of Ohio Wesleyan University, in company with Professor Grove, recently sailed for a vacation tour of Europe.

— Among the auditorium preachers at Ocean Grove this summer will be Bishop L. B. Wilson, June 24, Bishop Rashford, Aug. 12, Bishop Mallalieu, Aug. 19.

— Bishop and Mrs. I. B. Scott celebrated the twenty-fifth anniversary of their marriage at their home in Nashville, Tenn., May 24.

— The New Bedford *Standard* prophesies that "Mr. Bryan will reach this land of the free to find himself almost nominated for the Presidency."

— Dr. J. W. Lindsay left last week for Swan's Island, Maine, to spend the season with his son, Dr. W. B. Lindsay, of Dickinson College, who has his summer home on the island.

— Gipsy Smith, the evangelist, is expected to spend October in New York, November and December in New England, January and February in the Middle West.

— Dr. H. C. Jennings, senior agent of the Western Publishing House, sailed for England and the Continent, June 5. He will be absent about two months, partly in the interest of our publishing work.

— The Boston *Post* thus points out an interesting and instructive fact: "In a recent issue of *Our Dumb Animals* there appeared a pathetic little article on the pigeons and sparrows that make

their home at the Charlestown State Prison. The remarkable fact concerning this bit of prose was that it was written by 'Black Dick,' a noted 'trusty' in Warden Bridges' prison, who is serving a life sentence, and who, when he began his sentence fifteen years ago, was so illiterate that he could not name the letters."

— Dr. Buckley thus concludes his characterization of the late Dr. D. A. Whedon: "He is entitled to be held in remembrance by the church as a good writer, a sound and instructive preacher, a sage counselor, strong willed but not willful."

— Dr. Judson S. Hill, president of the Normal and Industrial College, Morristown, Tenn., is the recipient of a beautiful gold watch and chain, the gift of the faculty and students, at the conclusion of twenty-five years' presidency of that institution.

— There will be general and hearty rejoicing over the announcement made by President Goucher of the Woman's College at Baltimore, that Andrew Carnegie has given \$50,000 needed to make up the fund of \$500,000 which will enable the trustees to pay off the indebtedness of the institution.

— The *Springfield Republican* says: "A missionary in Japan has done Mr. Bryan an enormous political service by writing home his alleged answer to an invitation to a banquet on Sunday from the governor of a Japanese province. Mr. Bryan declined, saying, 'I always go to church on the Lord's day.'"

— Sir Frederick Peel, who died in London, June 6, was the second son of Sir Robert Peel, the celebrated British statesman, Prime Minister of England. His older brother, Robert, and a younger brother, Arthur Wellesley, both distinguished themselves in Parliament. The latter, after serving for eleven years as Speaker of the House of Commons, was created a viscount in 1895.

— The widow of Rev. A. F. Bailey, formerly of the New England Conference, and later of Troy Conference, passed away at the home of her daughter, Mrs. E. H. Bottum, Milwaukee, Wis., Sunday, Jan. 10, at the good age of 86 years. She leaves the memory and example of a godly life to her surviving children and many friends.

— Rev. Dr. Donald Sage Mackay, pastor of the Collegiate Church of St. Nicholas in Manhattan, doesn't think that "to get the various branches of the church together — the Presbyterians, Baptists, Methodists and all the rest — and to consolidate them in some vast religious trust, with headquarters somewhere in New Jersey," would be a good thing. "It is a dream," he said, "and I hope that it will not be realized, even in heaven."

— Hon. Robert B. Roosevelt, uncle of the President, who died last week, was for several years editor of the *New York Citizen*, a journal devoted to literature and politics, and he secured for it a larger circulation than it had ever had before. He wrote extensively on game and outdoor life, and was fond of athletics. He fought the Tweed ring, and ranked as a War Democrat in the sixties. He was of a type of man very admirable in many respects.

— Mrs. Adaline W. Gilman, of Nashua, N. H., widow of Horace W. Gilman, died at her residence, June 12, of anæmia, after an illness of several months. The *Nashua Telegraph*, in announcing her decease, says: "Very early in life Mrs. Gilman became a member of the Methodist Episcopal Church, and with her husband contributed largely in money and Christian service to

IN HIS PRESENCE

Spiritual Attention

Invocation

Heavenly Father, our minds wander too widely and range too carelessly! Help us now to give earnest heed to the truth, that we may be well furnished for a day that shall be pleasing unto Thee!

Scripture

Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. — HEB. 2:1.

Meditations

I — The Art of Attention

"Hold your mind strenuously to this thought," says the writer of the letter to the Hebrews. The area of our consciousness is very small in comparison with the great world of sensuous and ideal impressions constantly presented to it. We come finally to pick out either passively or voluntarily the things which we welcome to reign in our consciousness. Once fixed there, they tend to hold the ground, and they proffer no welcome to the newcomers that do not belong in their class. The Christian value of this doctrine of attention is very great.

II — Choosing the Object

We begin to cultivate the habit of attention by definite, voluntary choice of the things which have been heard. We must resist the attraction of other things and set our minds with resolution at the outset upon the supreme things in the Christian teaching. It is marvelous how rapidly habit forms and how vastly the object of attention develops when we insistently put our minds to the attentive consideration of the Christian truth.

III — The Slipped Ring

There are different translations possible to the verb which describes the result of careless attention to the Christian teaching. The older translations rendered it: "Lest we should let them slip." The idea is of the ring slipping from the finger. The ring is sometimes so large that attention is required to keep it on the finger. In any unguarded moment it is likely to slip. There is only one way in which the ring may be held secure in its place; the ring must fit the finger. There is only one way in which the Christian truth can keep its grip upon the life: character must grow until it fills the truth. Our life must expand until everywhere it fills the grasp of the embracing ring of the Gospel. The figure breaks down here. The truth, unlike the ring, ever expands, and Christian character must fill it in its growth, and fill it full.

IV — Missing the Anchorage

The other translation of the interesting verb is in the American Revision. "Beware," says the writer, "lest through inattention you be swept past the sure anchorage which is within reach and miss your moorings." The pilot may know the anchorage and yet miss it by his careless inattention. The Gospel is anchorage for the soul, a mooring place for the spirit. He is the careless captain and the false pilot who fails to cast anchor in the storm and the darkness on the only ground where his little boat can ride the tempest.

Prayer

Our Heavenly Father, present Thyself to us as the one, supreme object of all our thought and yearning! Fill and hold the area of our conscious spiritual life. Do not suffer us to grope and become confused through the effort to learn too many things or pursue too many paths. Make our lives simple in the unity of their purposes and the simplicity of their endeavors.

Protest of Bishop Hoss

WE give place, with hearty pleasure, to an article, on the next page, by our beloved friend and long-time editorial confrère, Bishop Hoss, of the Methodist Episcopal Church, South, written in view of our utterances in a recent issue under the heading, "A Forward Movement," in which we briefly commented upon the work of the General Conference, then in session at Birmingham, Alabama, whereby the task of restating the belief of Ecumenical Methodism was projected. Bishop Hoss protests, with earnestness, against that project and against our attitude in the case, as he has a right to do in a free country. But in the same fraternal and generous spirit in which he writes we are bound to make rejoinder, particularly in view of the implications of the article in question.

1. The intimation that we represented those who opposed the movement under consideration as "Bourbons," "reactionaries," "narrow or incapable," is hardly justified by our editorial. These epithets were not found or hinted at in what we wrote. The very utmost that can be fairly inferred from our utterance was our impression that Bishop Wilson represented, in what he said, the extremely conservative element in the body over which he is a general superintendent. And we did not surely "stigmatize" any one in what we put into print. Possibly, however, Bishop Hoss had in mind others in his own territory who in the heat of the current discussion may have used the words which we have cited from his article, and did not intend to allege that we had employed the terms in question.

2. As to the province and functions of a Methodist Bishop in administering a General Conference, in session assembled, there should not be room for controversy between us. Perhaps the Southern Bishops have had "the courtesy of the floor" and the "liberty of prophesying" afforded to them as a matter of course, or by invitation of the body, to a greater extent than has been the case in our own denomination. The question, however, is not as to the right of a Bishop to speak, but as to his right to speak in the General Conference, where he is from time to time a presiding officer, and, to use the term employed at the organization of the church in 1784, a "moderator." Surely it is taken for granted on all sides that when a Methodist preacher is elected and consecrated to the office of a Bishop he does give up some things, and among them the right to speak in debate in the body over which he is to preside. His relation to that body is similar to that which is sustained by the Vice President of the United States to the Senate of which he is the presiding officer. What would be thought of a Vice President who should assume to take part in a senatorial debate, no matter how urgent the case might be, except as a courtesy extended by the Senate? Or is it conceivable that he would manifest by his applause, or his comments in the chair, which side in the debate going on in the Senate at any particular time his interests and judgment and sympathies might coalesce with? And will Bishop

Hoss deliberately avow, what his utterances seem to indicate, that a Methodist Bishop has a right to speak in the General Conference and to take part in a discussion which must be decided by the speeches and votes of the body of which he is a moderator? We believe that he will, upon consideration, agree with us that Bishop Galloway's caution on the occasion referred to was a wise one, and that he represented the doctrine which has been in vogue, with rare exceptions, ever since the formation of the first delegated General Conference, nearly a hundred years ago, that the Bishop is to preside, and not participate in any discussion, except when invited so to do.

3. We are not concerned particularly with the objection raised by Bishop Hoss that the "Forward Movement," as we termed it, for the expression of the current creed of world-wide Methodism, had its birth in a "closet." The thought has been "in the air" of Methodism on both sides of the sea for years. Have not the members of a General Conference the right to take an initiative as well as to heed the voice and instructions of their constituency at home?

4. The Bishop avows his conviction that the advocates of the re-statement project really intend, perhaps unconsciously, a "revision" of Methodist doctrine. Over against the impression which he has allowed to take hold of his mind, we set the words of the committee of the General Conference appointed by that body to answer the protest which had been made by a few brethren who had vainly opposed the movement. That committee reported, dealing fully with the misapprehensions of their brethren, and beginning with these comments on the document which had been recorded as a protest:

"This paper charges in its caption and in its first paragraph that this Conference has taken affirmative action on the 'revision of our faith' and the 'revision of our Articles of Religion.' We respectfully reply that this charge utterly misunderstands and misrepresents the action of the Conference, and the purpose of the movers of the original paper. It has at no time been suggested by any representative of the majority that there should be, or that there was needed, a revision of the faith of Methodism. . . . What the majority desires is a simple statement of the faith always held, and everywhere held, by all loyal Methodists."

We do not care to enter into the controversy as between two parties in our sister denomination, but we aver our conviction that the considerate and deliberate utterances of this committee, now forming a part of the published proceedings of the General Conference, furnish an adequate answer to what we must, in all candor, conceive to be the inadequate impressions of Bishop Hoss in regard to the aims of the movement.

5. We have failed to find in the published accounts of the debate referred to — one of the strongest and most notable among all that have occurred for many years in the Southern General Conference — anything to justify the averment of

Bishop Hoss that it was pleaded that "a definite theory of the atonement," for example, was to find place in the new statement of Methodist belief. His description of what is sought for would not be taken as accurate by "the other side" in this case, we are sure. But as to the right and duty of believers in our time to re-cast, and re-verify, and formulate afresh, the vital truths of their faith — of this right and duty we have a witness whose words should be convincing, without question, to Bishop Hoss. We find in a volume to be cited later the following utterances, which state our views so clearly that we quote them here *verbatim*, and make them our own thereby, in dealing with this case:

"The church in every age is bound by all considerations to do its own thinking. To go on indefinitely accepting and repeating the formulae of the fathers, as if they possessed some magical virtue, and were too sacred to be touched and modified in any way, is to commit an act of supreme folly. Everybody who has an outlook upon the course of history is aware of that inevitable process by which words that originally incarnate and represent a living truth have a natural tendency to harden and crystallize into the expression of a dead dogma. I have sometimes thought that if Mr. Wesley could only know the extent to which many of his followers have fallen into the habit of repeating the *ipsisima verba* of his teachings, as if they were a final and conclusive statement of the truth, he would turn over in his grave and groan; for he himself, far from being the slave of traditions, was the freest and boldest mind of his generation. He made diligent use of all material, from every source; but he called no man master, and played the parrot to no school of critics or theologians. Holding fast the form of sound words does not mean the abdication of one's personal right to consider, to weigh, to sift, to reconstruct, or to reject. The ultimate problems of religion are eternal. They are always emerging with fresh aspects, and calling for a new hearing. . . . Is it too harsh a judgment to affirm that the greatest enemies of a conservative orthodoxy are those belated dogmatists who still cling with devout stupidity to the very letter of the creeds and symbols of other days? The Methodist who insists on measuring everything in heaven and earth by Watson's Institutes or Wesley's Sermons is a pestilent breeder of heresy."

Surely we can in all honesty ask Bishop Hoss to accept with us the doctrine embodied in the utterances which we have cited — for they are his own words, and were spoken with his accustomed earnestness and vim to a great audience in London, at the Ecumenical Conference in 1901.* The "Forward Movement," as we have styled it, is an attempt to do for current Methodist belief, for the essential and fundamental doctrines of world-wide Methodism, exactly what, as he urged, in his address from which we have cited a rousing and trenchant paragraph, the church has a right, and indeed an obligation, to do. If we are to choose between the utterances of Dr. Hoss, the editor and essayist, in 1901, and Bishop Hoss in 1906, we take our stand by his former utterances, and not by those which he utters in his contribution.

* Proceedings of the Third Ecumenical Methodist Conference: London, Sept., 1901. Page 285.

PER CONTRA

BISHOP E. E. HOSS.

THE editorial in the HERALD of May 23, headed "A Forward Movement," has just come under my eye, and has been read with grave interest. I have agreed with you in the past about so many things that it is awkward for me to take issue with you now, especially in your own paper. But I feel sure that you will let me say my say, so that your readers may have opportunity to see both sides of a very important situation.

From my standpoint, the action of our recent General Conference in taking the initial steps towards a restatement of Methodist doctrine was very far from being a forward movement. Nor could anything be more unjust than to class those who opposed it as Bourbons and reactionaries. Many of them are men of the most liberal culture, who know quite well what is going on in this modern world, and are diligently seeking to find a true and solid standing ground in it; and none of them deserve to be stigmatized as narrow or incapable.

My own objections to the action in question are manifold; and I distinctly refuse to accept any theory of the episcopacy that would hinder me from giving free utterance to them. The notion that a Bishop must maintain a decorous and enigmatic silence, even when he believes the very life of the church to be touched, seems to me to be at war with all sound conceptions of his office. If I were required, as the price of the safe and permanent occupancy of my official station, to play the sphinx under such circumstances, I should flatly refuse to do so, and that without asking a moment's time for deliberation. No station is high enough to be held by so humiliating a tenure. But to proceed:

1. The delegates acted without any mandate from their constituents, as, on a matter of such far-reaching concern I think they had no right to do. For this reason, if for no other, their action does not bind me to unprotesting acquiescence. In no way had the church spoken, or had a chance to speak, about the matter. There had been no discussion of it in books, magazines, or newspapers. No Annual Conference, district conference, quarterly conference, congregation, or individual lay member, had sent up any memorial asking for a recasting or modification of the creed. I much doubt whether the annals of the Christian Church can afford another instance in which such a closet scheme, born of no restlessness or agitation on the inside of the church, and of no necessity for meeting and combating aggressive heresies on the outside of it, was ever before precipitated upon a body of contented believers. In calling it a closet scheme, I merely state a fact, and do not, in the least, mean to cast a reflection. A closet, in fact, is a good place for various uses.

2. While the action professedly calls for a mere "restatement," all the arguments of any weight that were adduced to support it were really arguments for a thorough-going "revision." Let me not be understood as bringing any charge of insincerity or duplicity. Not for one moment do I mean to do that. But the fact

is exactly as I have affirmed. What "restatement" short of a "revision" can convert "inadequate" doctrines into adequate ones, or rejuvenate articles of faith that have become "superannuated"? These questions, it seems to me, answer themselves. If our creed is inadequate, it needs expansion, enlargement, enrichment, and nothing less. Merely restating it in the language of the twentieth century, or of any century, will not increase its adequacy by the fine dust of the balance. And if it is superannuated, the thing to do is not to try to doctor it out of its senility by word juggling and change of phrase—an impossible process—but to set it aside and get a new and better one in its place. This very thought, vague and half-formed, was evidently in the minds of some of the brethren, who, nevertheless, stoutly and honestly denied that they were revisionists. One of them, for example, said (I quote from memory): "We do not propose to tear down the old house, but to build a new one, and move out into it." If that is not revision with a capital R, what is it? On the whole, I do not remember ever to have listened to any debate in which there was a greater exhibition of confused and inaccurate thinking. It was really amusing to hear it solemnly affirmed, with all the emphasis of flashing eye and trumpet voice, that Methodism needs for the future to inscribe on the folds of its ample banner: "Christ for the world, and the world for Christ." I had really been, under the distinct impression that John Wesley put that inscription there one hundred years ago. If there is one thing in regard to which Methodism has never had the slightest tremor of doubt, it is just this, that the Gospel is for all the world and for every man in the world. To parade this as a new discovery is like trying to get a copyright on the doctrine that two and two make four. I could scarcely believe my ears when I heard it repeated again and again that the Methodist Churches do not now know what they believe, and need a theological commission to inform them.

3. The whole movement, instead of being progressive and modern, is a distinct retrogression towards the spirit and temper of the sixteenth century. Mr. Wesley wisely left many things out of the 25 Articles that have always been firmly held among us—everything, in fact, except the truths in regard to which we are at one with the Protestant world. He did not wish to draw a narrow credal line between us and the rest of evangelical believers. In nothing more than in this did he exhibit his magnanimous catholicity of soul. Until lately I had supposed that there was not one of his spiritual children who hesitated to praise him for it. But in this debate it was insisted that the old straw of the "Five Points of Calvinism," which has long since ceased to yield any good wheat, should be threshed over again for confessional uses; that a definite theory of the atonement, the blue prints and specifications of which were displayed for inspection, should be constructed and brought in to supplement our present needs; that a new definition of the nature of the church, comprehensive enough to include a descriptive enumeration of its functions, should be adopted; and that

formal and elaborate definitions should likewise be formed of such vital and elusive truths as the witness of the Spirit and Christian perfection. In other words, it is deliberately proposed to put up all there is of Methodism in sealed packages for convenient and ready distribution, or in pint bottles, with the name and directions for taking blown into the glass, to prevent frauds and impositions. Why not also codify the Sermon on the Mount, and reduce the Parable of the Prodigal Son to a series of scholastic syllogisms? For myself I do not hanker after any such predigested pabulum. The words of the Lord Jesus are spirit and they are life. Nothing could be a vainer dream than that it is possible to inject new energy into the body ecclesiastic by feeding it on fresh formulæ manufactured in a theological laboratory. Methodism has always heretofore been characterized by its breadth and freedom. It has never attempted to cover the whole field of religion with an authoritative network of definitions, and I pray God that it may never do so. Let us stand fast in the liberty wherewith Christ has made us free. Inside of our Articles as they now stand we have breathing space and elbow room—two things that are wholly necessary for the growth of full grown men. Any contraction would be at the cost of much that is precious in our inheritance. Bondage and not freedom is the end of this whole scheme. It means putting on us a yoke which our fathers were not able to bear. It is an effort to triangulate the kingdom of heaven, to run a human boundary line around the infinite, and to put into the molds of uninspired human speech the truth which in divers ways and varying measures God has revealed to us by the prophets, and by His Son.

I might enumerate many other reasons for my position, but these, I take it, are quite sufficient.

LET THE CHILDREN COME

REV. R. L. GREENE, D. D.

WE have been having some difficulty with parents who object to their boys and girls becoming members of the church, urging as an objection: "They do not understand what they are doing." A young man who is a teacher in my Sunday-school, a graduate of Harvard, and now in the Medical School, gave a powerful argument in the young people's meeting a few Sunday evenings since, in favor of these boys and girls coming into the church, and against the parents who object. Said this clear-headed young man: "When I was ten years old I wanted to be a good boy, and I believed Jesus Christ would help me; and thus without any theological knowledge, and with little knowledge of what it is to be a Christian, but with a strong desire to be a good boy, and a prayer to Jesus to help me, I started, joined the church, and have been going ever since; and I find about all I need to know now is, to be sure that I want to be good, and ask constantly for Divine help, and I get it."

This is the core of the whole matter, and will settle all the amusement question, and all the questions as to how

much boys and girl ought to know of the church and Bible before uniting with the people of God.

If the fathers and mothers sincerely desired to "be good," and were really praying for the children, they would hail with delight the first indication that the child desired to come into the church. The young man mentioned above has come through his college course with honor and lived a faithful, clean, Christian life, and is now one of the most successful teachers I have ever known in the Sunday-school, with a class of boys from ten to fourteen in age. His own father, an official in the church, told me that he came into the church through the leadership of this son. The boy helped the father, but the father stoutly aided the son.

Waltham, Mass.

A COUNTRY ROAD IN JUNE

JAMES BUCKHAM.

UP the long hillside, down into the quiet, leafy vale, wanders the country road. The dust lies deep between its grass-grown borders. The foot of the Rambler falls noiseless in the powdery hollow of the wheel-track, or in the faint path that skirts its edge. It is mid-morning, and the road is deserted and still. Only the birds are singing companionably by the wayside, and down in the hollow the mountain brook is shouting its lusty pilgrim song.

June in the hill country — what a divine season, what a lease of paradise it is! The golden wealth of sunshine, the all-enveloping peaceful hush, the puzzling sweet wild odors, the contented, home-loving songs of birds, the warmth and balm, so grateful to these storm-wrenched and frost-torn hillsides, the burgeoning of a thousand beautiful and fragrant growths — is there not something of heavenly foretaste in the scene and atmosphere? Where is there a human heart so lacking in sensibility that it does not respond to the peace and quiet happiness of the country-side in June?

Now the dusty road dips down into the woods, growing firmer and moister and cooler underfoot. Presently it sweeps to the right, and skirts the mountain brook. A spotted sandpiper, bowing and courtesying on a stone in mid-stream, catches sight of the approaching footfarer, and goes skimming away low down over the water, uttering its clear and strangely thrilling note. Yonder, on the other side of the stream, there is a bit of woodland meadow, scarce larger than a green rug in God's pillared temple, where no doubt this spotted brook-lover has its nest, a mere hollow beneath some tuft of grass, filled with great blotched eggs, grotesquely large for so small a bird-body to lay. Here she comes back, inquisitive and suspicious, and lights on the selfsame stone, teetering, and now and then uttering her interrogatory, alarmist cry. The clear, excited note, penetrating as five-tones, thrills me curiously, and recalls the far-off days when, as a boy, I used to scout along just such a brook as this, smooth-bored musket in hand, seeking to lay low my little friend of the spotted breast. How natural this hunting instinct is in a

boy — almost as natural as hunger. And how many boys have it and utterly outgrow it! I do not know as it is more rebukable in its time than the leap of the fox or the swoop of the hawk.

When a country road seeks companionship with running water, it is not in the footfarer's heart to wish the miles shorter. This is ideal traveling — to have a good roomy road under your feet, glimpses of summer sky through green leaves, and the music of running water by your side. Palace cars are a mockery to such delights of the open road.

How crystal clear is this water that seeps from mountain springs, how perfectly transparent, so that the sands at the bottom look like a floor of ridged gold, upon which every ripple and swirl of the stream casts its translucent, rainbow-edged shadow. A stray leaf comes drifting down, and sails over a pool, with its enlarged reflection, all embroidered about the margin with the loveliest iridescence, gliding along beneath it on the sands. Here a trout darts across the pool, shining and crimson-spotted, an effulgent creature, the embodied spirit of the stream with all its purity and beauty.

Of all the delights that the Rambler may taste along a country road in June, give me first of all companionship with the pellucid, singing brook. Let me hear the anthem of the rapids and the lullaby of the stone-fretted shallows. Let me gaze into those deep crystal pools and see how profound and yet how pure a soul may be. Let me catch the joy of sunlight sparkling on undefiled water, like happiness on the face of innocence. Let me hear the soft songs of brook-loving birds, and watch the play of sunshine and shadow on the peacefully gliding stream.

Would that our country road might never depart from this happy companionship! But the road was made for the farmer, and not for the Rambler, and the farmer's village and his railroad station and his creamery lie over yonder hill. So out of the valley once more climbs the dusty road — a long white diagonal up the slope, bordered by intermittent rows of maple and beech and shimmering birch.

Presently the Rambler passes that sharply accented but invisible boundary line between the two provinces of bird-land — the province of the forest and the province of the open. At once the wayside music changes. The songs we hear are different songs. Down in the wooded valley the music was more remote and subdued and fugitive. The singers were vireos and thrushes, pewees, oven-birds, redstarts and warblers — the more remote antiphonal choir. The choristers were for the most part invisible; the pauses were longer between the strains. Here on the hillside, along the pasture-bordered road, our feathered musicians sit in full view on the trees and fences, or fly openly to and fro in the bright sunshine; and their names are sparrow, bobolink, robin, thrasher, bluebird, oriole, blackbird, yellowbird, chat, and a host of others — the man-loving tribes of bird-dom, the little feathered folk who haunt man's pathways, inhabit his orchards, and sing about his doorstep.

Is it not significant, and does it not speak well, after all, for the lord of crea-

tion, that the great multitude of the birds love him and choose to dwell near him? The tribes of the field and the dooryard and the roadside are greater than the tribes of the forest. Man, in spite of his indifference, his carelessness, his lapses into savagery, does draw the gentle birds unto himself; and more and more they delight to leave their forest haunts and abide in his presence, sharing his bounty, and gratefully offering in return their tribute of song.

This beautiful fact of the growing affection of the birds for man increases my faith in humanity, in its essential goodness and loveliness. Since the birds so love man, let him take heart. There must be in him some abiding savor of virtue, some real likeness to the all-loving God. Nature clings to her faith in the heart of humanity. She refuses to be affronted or estranged, in spite of the long record of man's abuse. And is not her faith gradually being vindicated? Is not man growing more humane, more appreciative, more companionable? Is not the time drawing nearer when he will administer more reverently, more devoutly, more faithfully, his dominion over this earth, that is teeming with dependent creatures dear, very dear, to the heart of God?

As we climb the hill, the witching perfume of the wildbrier rose is distinguishable among a score of odors. Here are the fragrant thickets, bordering this stump fence beside the road. How delicate these pink disks! — the infant-faces among flowers. Even their odor suggests infancy. It has that same evanescent, exquisitely delicate, appealing quality as the odor that floats about a sleeping babe, wrapped in softest fabrics and dipped in the daily chrism of mother-love.

A little farther on, the Rambler detects another delicate and delicious odor that haunts the country road in June — the odor of the wild grape. Is anything more evasively sweet and enchanting to the sense than that faint, suggestive fragrance? No matter how drenched with heavier floral perfume the air may be, there is something unique and arresting about the smell of the wild grape, something that stops one in his tracks, and makes him demand: "What is that?"

Here in these wayside tangles, in full bloom, are white azaleas and blackberries, huckleberries and pyrolas, milkweed and trailing bittersweet, meadow-rue and violets, twinflowers and elderberries. What wonder the air of the country road is sweet in June? If we sometimes forget that we have olfactory nerves, now is the time to remember them with special gratitude. What is there that opens up such a world of spiritual suggestion and tender association as a sweet odor that has blown over the fields of memory?

And now the crest of the hill brings us in view of the village, with its white steeple and its nestling white houses among old elms and thick-leaved maples. A solitary team, the first we have met, passes us on the ridge, stirring up its lazy cloud of dust. It is a buckboard wagon, driven by a farmer's boy; and behind the driver are two great cans, in which the milk from the farm has been carried to the creamery. For this and kindred

uses the country road was built. But its unintended and perhaps unsuspected uses are none the less to be reckoned as part of its value to the community. The rambler's traffic also is legitimate. But the rambler's road does not stop at the creamery.

Melrose, Mass.

A GREAT MISSIONARY

President Roosevelt's Tribute

"FRATERNITAS."

IN attendance as a delegate at the General Conference of the Methodist Episcopal Church, South, from the China Mission Conference, was Rev. Dr. Young J. Allen, of Shanghai, China. Among the noted ecclesiastics at this Conference, Dr. Allen filled the largest space in public attention. He not only delivered frequent addresses to church gatherings of the city, but he was also invited by the Commercial Club of Birmingham, representative of the best business life of the city, to address them on the Chinese situation. He was the recipient of signal honors in every circle. He is a distinguished-looking man. His flowing white beard makes one think of the pictured patriarchs, while his youthful face assures you of the buoyant life that surcharges his mind and heart.

As a conversationalist Dr. Allen is the last expression of charm and culture. You are perfectly content to be a listener in his presence. Every predisposition which one has to loquacity simply absconds when this man of Chesterfieldian grace and Pauline spirit talks. Dr. Allen is now 73 years of age, but in vivacity and mental acuteness he is not far removed from the prime of manhood.

His Unique Distinction

In the year 1859 Dr. Allen, under the auspices of the Methodist Episcopal Church, South, set sail for China. His service has been unbroken in the mission-field. He is, therefore, the senior Protestant missionary on Asiatic soil. As a man of poly lateral powers Dr. Allen has made his influence felt in practically every sphere of Chinese life. To a remarkable extent he has enjoyed the confidence of Chinese officials. They have at no time looked upon him as other than their friend. His word with them has been a bond. In periods of peril they have sought his counsel.

So intimate has been the relationship between Dr. Allen and the Chinese people, that his enthusiasm in their behalf is almost incomprehensible to one whose only knowledge of China and its people is through books, hearsay, and casual acquaintance. He puts another value on them than that given by the average American or European. He sees them as a people of large capacity in every possible direction.

In 1864 Dr. Allen, in company with two other missionaries, was selected by the Chinese Government to introduce Western education into the Chinese nation. The Government was just then awakening to the mental superiority of the Englishman, German, Frenchman and American over their own people. The power of these Europeans and Americans to awaken the sleeping energies of the land and water, they coveted for themselves, and this desire led to the choice of Dr. Allen and his fellow missionaries as educators under governmental direction. The way of Western education in China since that day has not been entirely free from impediments; nevertheless the progress has been continuous. Western education has proven to

the lethargic Chinese mind its kinship with the laws that underlie every sphere of life. And gradually but surely the torturous classic (?) training of which China has boasted for centuries, and perhaps for millenniums, is being consigned to the dust-heap of the ages.

His Editorial Work

Since 1868 Dr. Allen has edited a periodical, established by him, *Review of the Times*. This periodical has the longest continued life of any foreign publication in China. It preceded the establishment of any periodical in Japan. From the beginning of its existence this *Review* has been liberally patronized by Chinese dignitaries and men of commanding influence in the commercial life of China.

President Roosevelt's Interest

Upon learning that Dr. Allen was coming to this country, the President arranged, through friends of the great pioneer missionary, for a conference with him relative to China, its real feeling toward the United States, and what steps could be taken by this country that would allay the existing friction between the two nations.

Upon the appointment of the time, Dr. Allen soon after his arrival in America

dred and fifty years China has not been governed by the Chinese, but by the Manchus, who are in reality foreigners.

"The beginning of the present disaffection was insignificant apparently, but the clamor was finally raised, 'China for the Chinese,' and this cry has aroused the spirit of resentment throughout the empire against all foreigners, the Manchus included; and at this time the situation is alarming. The American Exclusion Act has added fuel to the flames. It has been used by professional agitators for the inflammation of the multitude. They regard America's attitude toward China as identical in spirit with the Manchus, who have for two centuries or more usurped the reins of government. The Exclusion Act has operated with great severity among the higher class of Chinese people. Merchants, literati, travelers, students, have applied for admission to our country and met with ruthless disregard. They have been catalogued with the coolie class, and being by nature a race of people abnormally sensitive, they resent the attitude of the American Government. They consider themselves, through this lack of discrimination, degraded by the United States Government. And in this instance the merchant class of China are boycotting American

goods while the lower class are venting their resentment on the Americans and other foreigners resident in China. As to the exclusion of coolies from America, the Chinese people have no word of protest, but they are unwilling for all Chinese to be put in the coolie class."

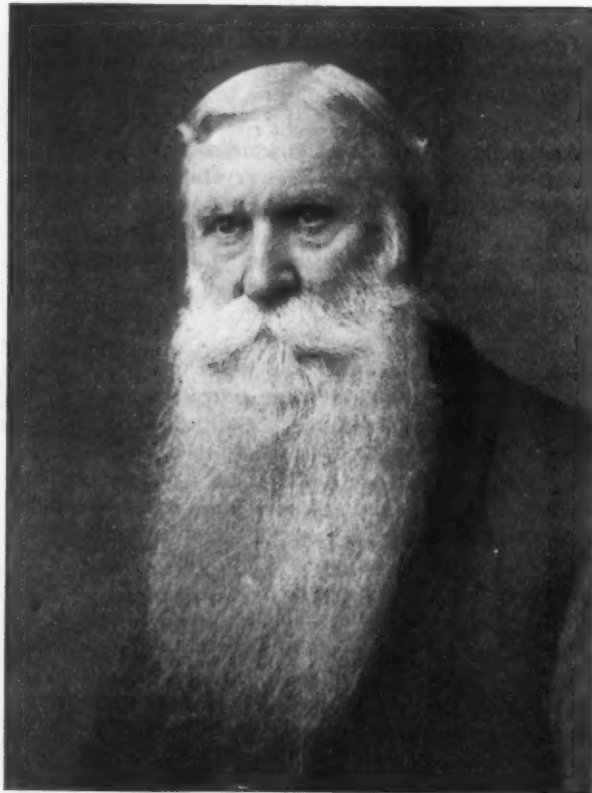
"Is the Government unable to deal with this enmity against all foreigners?" inquired the President.

"It is seriously doubted that the Government can master matters," said Dr. Allen. "It lacks coherency. It is itself a group of factions. The various provinces are devoid of unity. If peace comes, it will have to come through the friendly or warlike activity of Europe or America."

"What is the present feeling of the Chinese Government toward the United States?" asked Mr. Roosevelt.

"It is most friendly," replied Dr. Allen. "The

service of Secretary John Hay in the dark period of the Boxer defeat is remembered by the Chinese Government with deep gratitude. They saw for themselves that America had no desire to lay hold on any of its territory, and that America is not willing for other nations to disrupt the Chinese Empire. This feeling of friendship for our country has been largely a secondary cause for the present trouble. Chinese young men in line for governmental service have sought in large numbers to come to America as students, or as travelers for purposes of observation, and they have found themselves in many instances shut out by our rigid exclusion law. They have returned to China keenly feeling the indignity to which they had been subjected; and with frequency they joined in the retaliatory methods of their fellow countrymen. Had they not had an admiration for America and its institutions, they would not have sought entrance



REV. YOUNG J. ALLEN, D. D.

called upon the President in company with Bishop C. B. Galloway of the Southern Church. Dr. Allen gave to me in some detail the chief features of his conference with the Chief Executive. "The President," he said, "expressed his great pleasure in coming in contact with a man whose half-century residence in the Celestial Empire made his knowledge authoritative."

"What is the real cause of the disaffection in China, and its resentment toward this country?" asked the President.

"The real cause," said Dr. Allen, "is the feeling possessed by the people of China that they are discriminated against by practically all foreigners. And in this discrimination they include their own present government. The disaffection, as you know, does not come through governmental influences, but through the people. No good will is felt by the Chinese populace as a whole toward the present dynasty. It is a foreign government. For two hun

to our shores. In recent years a great many Chinese have entered Japanese schools, but the great educational objective for China is the United States. Our country fills their mind's eye, and they are not willing to be easily diverted from our parallels."

"How," said the President, "can our Government proceed toward bringing to an end the retaliatory spirit toward us?"

"My suggestion," said Dr. Allen, "is that instead of depending upon the work of inspectors in American ports, let their work be in such Chinese ports as Shanghai and Hong-Kong. Do not wait until Chinese have crossed the seas to enforce exclusion, but stop them before they embark. An American inspector could be assisted by a Chinese inspector, and gross discriminations would be very rare, if not impossible. The student and the merchant and other influential Chinese would not then be subjected to gross humiliations."

"That suggestion," replied the President, "commends itself to me. But I rather think that great difficulty would be experienced in securing men who would be thoroughly conscientious in their service. The offering of bribes would be, in all probability, frequent if the inspectors were on foreign shores."

"That difficulty would exist," said Dr. Allen, "if an inferior class of men were appointed to that service; but if the compensation was sufficient, a high class of men could be secured."

"I shall take that suggestion," remarked the Chief Executive, "under serious consideration. I have had it in mind," he continued, "for some time past to take the initiative toward returning to the Chinese Government the twenty millions of indemnity which came to us because of the Boxer insurrection; and in the return of this money I would suggest that it be set aside by the Government of China for the specific purpose of educating Chinese young men in the United States."

"That idea is most commendable and generous, and I am sure," said Dr. Allen, "that the Chinese people would show their appreciation of so magnanimous an act."

"Upon one thing I am determined," said the President, "above all others, and that is that every man, whether he is a Chinese coolie, a dignitary, a student, or a merchant, shall be treated with justice and courtesy in coming to our shores. If he must be excluded, it shall be done on the basis of justice to all concerned; and if he is admitted to our country, he must have an opportunity to prove the quality of his manhood. The brotherhood of man is not a fiction; and to the full extent of my power as Chief Executive I shall seek to be just to the Chinese."

A Memorable Conference

This interview is to be accounted memorable. It is the President's tribute to a man who knows China and its peculiar conditions. And the President's declarations in connection with Dr. Allen's suggestions, may mean, in the near future, the re-establishment of the utmost good feeling between China and the United States.

Governors with Backbone

From Kennebec Journal.

HERE in Maine we do not believe in the death penalty for murder. The Massachusetts law is different, and where the death penalty is still upon the statute books, this seems a case for its infliction if it is ever to be inflicted. Governor Guild has done a brave thing and the right thing, just as Governor Bell of Vermont did in resisting the maudlin appeals of those who

sought to save the life of Mary Rogers solely on account of her sex. Massachusetts and Vermont have reason to be proud of governors who have so much backbone and so much respect for law.

Bishop McDowell's Commencement Oration

THE large Congregational Church at Auburndale was densely packed to listen to the Commencement oration which Bishop W. F. McDowell delivered at the 52d annual Commencement at Lasell Seminary. The Bishop's terse and classical style, his pertinent and luminous thought, enforced by oratory as faultless as it was impressive, completely captivated his audience. He said, in part only:

"This is the time of the school year when advice and infallible counsel is most in demand. When the amount of advice given in Commencement orations is considered, one wonders how this blundering world goes astray. In some form or other we discuss practically the same sort of graduate at the present day that the orator spoke of in the years of the early part of the last century.

"The modern graduate is expected to have, and should have, the power to think broadly and with absolute accuracy, as nearly as the human mind is able. Few men will think, many men have opinions, therefore we have orators. We believe in the free coinage of thought at the ratio of sixteen parts of talk to one part of thought. Clear thinking is one of the rarest things in this world, and yet one can hardly go straight without such thinking. Nothing is so dangerous as an ignorant good man, for his goodness floats his ignorance. Many minds are like the dome of an observatory, through the narrow opening of which the telescope is pointed in a certain direction. When pointing in one direction all other parts of the universe are invisible, but instead of moving to other subjects as does the dome, the minds of these people remain fixed on the one subject, irreverently and irreligiously excluding all others. We obtain the truth through the medium of our prejudices. 'Specter glasses' are abundantly provided us, not that we may see things as they are, but that they may be distorted. We are presented with purple glass platforms in politics instead of plate glass, through which many a yellow man looks purple. Our world of thinkers are the saving remnant which must take upon themselves the task of seeing that such matters are corrected. Women must become thinkers whom greed cannot buy nor passion swerve from their true purpose.

"The nation can go astray as easily as an individual. Public sentiment lies indifferent for a long period of years, and then when abuses are pointed out it becomes hysterical; this does not tend to sound judgment. We hear talk, loads of talk, but clear thinking has become so scarce that a sober man becomes scared because of its absence. The modern graduate is also expected to have a distinct social feeling. Philosophers are the product of schools, philanthropists the products of humanity. The most pressing wants of humanity have made their imperial demands upon the trained mind. The scholar of the past has been prompted to hold himself aloof from humanity, but the day of the academic retreat has passed, the public library taking its place. The scholar now looks upon the 'Man with the Hoe' in a different light, girds up his loins, and goes down into the slums to help his brother. Nowhere have I seen college graduates that seem to hold more honorable positions than the graduates of this seminary who are teaching in the schools of the Black Belt of the South today.

"It is expected of the modern scholar that he will not only possess a pure motive in life, but a large motive as well. The pity of most lives is that at forty-five the motive of life has worn out, not being large enough to last a lifetime. It takes a great ocean to float a great life. Many believe incorrectly that if they help humanity when it is down they do not have to be clear thinkers.

"Do not be handicapped by the question as to whether God can be trusted, but go forward

in the faith that He will not prove faithless with a faith that is brave enough to meet death."

ENLIST THE CONSTITUENTS

REV. RENNETTS C. MILLER.

New Field Secretary International Reform Bureau.

WHEN the compulsory educational bill for the District of Columbia was up before Congress, recently, President Roosevelt was waited upon by a committee to secure his co-operation. He replied: "Enlist the constituents."

Laws to be permanent must be backed by public sentiment and public indorsement. This is a busy age. People will shift civic, like all other duties, upon committees or organizations, and then often make much ado because certain legislation goes too far or not far enough to please them.

Besides, legislators are often puzzled to know what moral measures their constituents really want. Even when some of the most vital measures in behalf of morality and good government are being discussed by legislators, the good people (except in some extraordinary case like that of Reed Smoot) seldom inform their representatives in halls of legislation of their wishes. On the other hand, the forces of evil are very apt to write and send lobbyists to defeat good legislation. Last winter the governor in a large Eastern State was urged by one or two influential parties, with strong reasons, to insert in his annual message a certain item of the most vital importance to the moral welfare of his State. He wanted to do it. He wrote the item and told a friend he had written it. But when his message was read and published, lo! there was no reference to that crying evil and shame of his State. When his friend asked him why he had not inserted the matter, he said: "Well, I was given to understand the people wanted it, and I wrote it; but I received so few letters concerning it, I concluded that public sentiment was not ready for it."

The writer has just spent two or three weeks with Dr. W. F. Crafts, at Washington, D. C., in his great Christian lobbying work at the national capital, and is more convinced than ever that the great mass of our legislators want to do about the right thing in legislation. But when vital moral measures call forth ten times as many protests from the enemies of these measures as petitions in their favor, legislators are less likely to vote as their highest moral instincts would prompt.

The writer spoke recently at a Congressional hearing on a temperance bill that every instinct of humanity and religion demands; and after I had spoken, with others, the chairman of the committee held up a bundle of fifteen or twenty letters, saying: "Nearly every one of these is against the bill." It was a powerful argument, and I reflected again on the Master's words: "The children of this world are wiser in their generation than the children of light." Ours has well been called "a wheelbarrow government." The front wheel is the executive. The body of the cart is the legislative department. It is the citizen pushing from behind that makes it go.

President Roosevelt has said nothing in his great speeches on civil life and duties that contains profounder truth than that in his great Memorial Day speech at Norfolk, Va.: "In the last analysis it is the man behind the ballot who counts most in civil life, just as it is the man behind the gun who counts most in military life."

Fall River, Mass.

THE FAMILY DEPARTMENT

ROSES

HELEN M. RICHARDSON.

Roses, roses, fair and sweet,
Do you wait my Love to greet?
Swaying on your slender stem,
Will you touch her garment's hem?
When she bends her loveliest eyes,
Will she find a sweet surprise
Which shall fill her soul with bliss,
Waited to her in your kiss?

You have caught her bended gaze,
Roses red, in past June days;
Long ere Pain had found its place,
Long ere Grief had left its trace
In her eyes, on cheek and hair;
With your fragrance rich and rare
Greet her now, as she goes by,
With Hope's fond expectancy.

Bid her cast her grief aside,
Knowing souls are glorified
By Pain's chastisement; and when
You again shall crowd the stem,
Swaying in the sweet June air,
Roses, roses, red and rare,
She will smile on you and say:
"I am glad I passed this way."

Waltham, Mass.

Thoughts for the Thoughtful

Comfort one another
With the hand-clasp close and tender,
With the sweetness love can render.

— Margaret E. Sangster.

Foreseeing is often worse than seeing. —
George Eliot.

A good many are trying to work with the
anointing they got three years ago. — D. L.
Moody.

Men weave in their own lives the gar-
ments which they must wear in the world
to come. — Anon.

Just as sweetness comes from the bark
of the cinnamon when bruised, so can the
spirit of the Cross of Christ bring beauty
and holiness and peace out of the bruised
and broken heart. — Frederick W. Robert-
son.

Oh, the awful power of an evil past! Oh,
the horror of any evil in a past however
good! Men may raise a dyke against the
ocean, but not against the tide of memory.
Men may erect a barrier against the wind,
but not against the miasma of a remem-
bered passion. Men may drain a swamp,
but no tiles can be laid along the corruga-
tions of the brain. — Amos R. Wells.

We should train ourselves to be ever en-
couragers of others, never discouragers. To
discourage another is treason against love.
No matter how hopeless any one's circum-
stances may be, we should ever be a
helper, a lightener of the load. — Westmin-
ster Teacher.

John did not abandon his office as a
truth-speaker, and his courageous denun-
ciation of Herod cost him his life. He was
willing to be eclipsed, but he was not will-
ing to be extinguished. If he could not
serve God in the foremost position, he was

glad to serve Him in just such a place as
God should assign to him. — Theodore L.
Cuyler, D. D.

It is not how near we may sail to the
world in its pleasures and custom, and
give the tag-ends to God from a sense of
duty and necessity, but how we can de-
light our souls in Him and His service.
There are many Christians who seem to
live upon earth, and now and then pay
duty-calls in heaven; but the true privi-
lege of the Christian is to live in heaven,
and pay certain duty-calls on earth when
God imposes the necessity. — H. W. Webb.
Peploe.

It is the marvel of angels how near we
stand to God and spend so much of our
life in carrying burdens that He would
bear and in not seeking by fellowship with
Him that grace which we need for His
work and for daily duty. Probably the
reason why we pray so little is because we
understand so slightly the philosophy of
prayer. The key to the philosophy of
prayer lies in the general conception that
true prayer is the reflection of the thought
and mind of God, and that just as the
fountain, rising day and night, seeks the
level from which it came, so the prayer of
the believer comes from God and returns
to God. — Rev. F. B. Meyer.

The pine is trained to need nothing and
to endure everything. It is resolvedly
whole, self-contained, content with re-
stricted completion. Tall or short, it will
be straight. Small or large, it will be
round. It may be permitted to these soft,
lowland trees that they should make them-
selves gay with show of blossom and glad

with pretty charities of fruitfulness. We
builders with the sword have harder work
to do for man, and must do it in close set
troops. To stay the sliding of the moun-
tain snows, which would bury him; to
hold in divided drops, at our sword points,
the rain, which would sweep away him
and his treasured fields; to nurse in shade
among our brown fallen leaves the trick-
lings that feed the brooks in drought; to
give massive shield against the winter
wind, which shrieks through the bare
branches of the plain—such service we do
Him steadfastly while we live. Our
bodies, also, are at His service; softer than
the bodies of other trees, though our toil is
harder than theirs. — Ruskin.

If a telegraph messenger comes to your
door, do you shut it in his face, or run
away? What is the use? You cannot
change the fact of the message he brings.
You take the despatch with a steady or un-
steady hand, and read it, and do what
seems best. So should we treat our sor-
rows. They are messengers. What have
they to tell us? There is no use in running
away or in getting angry. Meet them
frankly, quietly, bravely. Ask them what
word they have for you. Say: "So you
have come, my sorrow. What is your
errand? What message do you bring from
my Father? What new lesson does He
wish me to learn?" Or look over the
errand boy's shoulder, and say to your
Heavenly Father: "Speak, Lord, for Thy
servant heareth." Not to do this is to be
doubly impoverished, for we lose our hap-
piness, and then lose the sorrow too. Let
us not frustrate the grace of God, who
would even by our woes lead us nearer to
Himself. — Maltbie D. Babcock, D. D.

Visiting Mrs. Parson

HILDA RICHMOND.

"LET me help with the dishes!"
begged the guest; but Mrs. Par-
son would not hear to it.

"You look so nice and neat in that
pretty morning jacket, so you shall sit in
the parlor this morning to be on hand if
the bell rings," said Mrs. Parson.
"Something is broken about it, and we
cannot hear in the kitchen. Last week
it took me three-quarters of an hour to
explain to Mrs. Lee that I had not hid-
den when she rang, or tried to ring, the
bell. Her voice said she believed me, but
her look was doubtful. We must not run
any risks. Mr. Parson is to be away all
day, and this will be a good time to wash
all the sash-curtains, for we entertain de-
legates to the Sunday-school convention
next week. Being an old friend, you
must not expect the luxury of fresh
curtains. Now run along like a good
girl, while I help Mary get the work
started."

Thus admonished, the guest reluctantly
sought the parlor just in time to see a
lady going off the porch. Evidently she
had tried the bell, and failed to get a
response.

"Did you ring?" she asked, rushing
to the door. "The bell is broken."

"I should think they would have it
fixed, then," observed the woman on the

steps, coming back. "Any child can
repair a door-bell. Is Mrs. Parson in?"

"Yes, she is busy in the kitchen. I'll
call her;" and the guest feels sure she
has saved her hostess another lengthy
explanation.

"I thought I'd call early to know if
you had completed the arrangements for
that Domestic Sale," explains the caller,
when Mrs. Parson has hastily wiped the
dish-water from her hands and hurried to
the parlor. "You keep a girl, so you
have plenty of leisure time. I am chair-
man of the Monday committee, and I
thought it might be wise to have a
number of clothes-pin bags and articles
like that for sale. In fact, I have a
number of them cut out, and am distrib-
uting them this morning among the
helpers. We have a meeting tomorrow
afternoon in the church parlors, and you
can bring the finished articles along."

"I won't keep a girl very long at this
rate," observes Mrs. Parson, unrolling a
bundle of denim and heavy ticking. "If
I have to make all these things by tomor-
row afternoon, Mary will go on a strike,
because I expected to help her all day."

It is a lucky thing the caller is safely
out of the house before this rebellious
speech is made, or Mr. Parson might have
a committee wait upon him to admonish

him to see that his wife was more discreet with her tongue.

"Why didn't you tell her you couldn't do them?" asks the innocent guest.

"My dear! The minister's wife must have time for anything and everything. I must get them done."

"I'll sew them up in a hurry if you'll show me the machine," ventures the guest, after satisfying herself they are within her scope.

"But you can't hear the bell if you run the machine. We sewed the costumes for Santa Claus and the Christman elves on it last winter, and it rattles like a thresher. I'll fit them in somehow."

But the guest, with one eye on the door and the other on the yards and yards of denim, industriously runs the machine. An encouraging pile of clothes-pin bags looms up on the sitting-room floor, and both women are beginning to hope when another caller appears. This time it is an agent wanting the ladies of the church to sell so many needle books on so much commission. She has a long list of references and the scheme looks plausible, but Mrs. Parson thinks of the Sunday-school convention, the Domestic Sale, the concert, a wedding, and other events in the near future, and declines to have anything to do with it.

"You have everything to gain and nothing to lose," urges the agent; but Mrs. Parson is firm. At the end of half an hour she returns to her pouting maid in the kitchen and her interrupted cake-baking.

"Why on earth are you baking cake?" asked the astonished guest, as the delicious odor floated in from the kitchen. "I thought you promised me to have only the plainest of plain fare while I visited you."

"Don't get excited, child," admonished a laughing voice from the kitchen. "The ladies of our Missionary Society are earning a dollar apiece, and I make my contribution by baking cakes for the neighbors. We haven't had a cake for ourselves for two months. Mrs. Clay wants this for company, so I had to bake it this morning."

The telephone jingles wildly. "How are you getting along with those bags?" inquires the voice afar off, and the guest inadvertently admits that she is nearly through. "Then I'll bring you the portion I had laid out for Mrs. G —. Good-by," and the bell clangs again. It develops in a few minutes that Mrs. G — has scarlet fever in her family, and no one would want to risk the infection, so Mrs. Parson is a ready substitute.

"Let's eat in the kitchen," proposed the guest, when the denim is finally disposed of. "I have the dining-room in order for your committee meeting this evening, and we might spill something."

"It's a shame to treat you this way," says the tired hostess in a relieved tone. "You'll never want to visit me again."

"That bell!" gasps the guest, remembering her neglected task. "I think I hear some one thumping on the front door now."

She rushed like a cyclone to the hall, and admitted a nice old gentleman with two baskets and a pail in his hands. Not being used to the ways of kindly parishioners, she does not understand that she

is to carry out the gifts to the kitchen, but Mrs. Parson came to the rescue and praised the cherries, fresh cottage cheese, and red raspberries, to the entire satisfaction of the donor.

"They are lovely, but you'll have to put them right up, won't you?" inquires the guest when the gentleman has taken his departure after rather a lengthy call, and Mrs. Parson is free to return to the fried eggs and cold potatoes on her plate in the kitchen.

Mary's eyes flash, as if to say: "You won't catch me ironing curtains and putting up fruit all in the same afternoon."

"I'll stew the berries and stone the cherries," said Mrs. Parson, with the ghost of a sigh. "Maybe tomorrow I'll have time to make them up into jam."

"I thought you said tomorrow morning is the wedding?" observed Mary.

"So it is. I'll have to put up the fruit this afternoon. I do believe the remains of the doorbell are being rattled again. I must change my dress even with canning going on, for it's past one o'clock. How do you do, Mrs. Newton?" as a lady walked straight into the disorderly kitchen. "Our door-bell is out of order, and we don't hear people all the time."

"Yes, Mr. Parson lost a wedding yesterday on that account. They went over to the stone church and found the pastor in his study after they couldn't make you hear. His wife told me the fee was ten dollars. By the way, Mrs. Parson, whatever made you let go of that woman with the needle-books this morning? That is the greatest scheme for making money you ever heard of. My sister lives at Creston, and they tried it there. I was so astonished when she said you positively refused to have anything to do with it." The caller rattled off the words, all the time taking note of the disorderly room, and Mrs. Parson searched her brain for a soft and sensible answer.

"We have so much going on now," she faltered. "I scarcely have time to breathe."

"And you have a girl to help you! If you'd see the things I accomplish alone, you'd never talk about being busy. What lovely cherries! I wish I could afford to put up a few this year, but it seems wicked to spend money for them when they are so high and the missionary cause needing so much money. Oh, Mr. Crooks brought them? Isn't that nice? I do think ministers and their families are the most fortunate people on earth."

"Mr. Crooks will take the price of them out of his church money," explained Mrs. Parson.

"Well, it's all the same thing. You don't have to pay out actual cash for them as I do for every mouthful we eat. I'm making quite a visit, and haven't told you my errand yet. I'm thinking of going away next Sunday, and I'd like to have you take my Sunday-school class for the day. They are small boys, and you won't have to prepare the lesson. I just talk to them, for the chief thing is to keep them quiet, and let them have the Sunday-school papers. I really think you ought to have a class of your own; but since you have no responsibility on your mind, I feel free to ask you."

"I have taught somebody's class every Sunday since we've been here," said Mrs.

Parson. "My duties as substitute keep me quite busy."

"Yes, but that isn't like having all the care and responsibility of a regular class. My husband insists that I shall give up my place; and I may, for the children make me nervous."

"I can't possibly see any one," said Mrs. Parson when the visitor at last went away. "This fruit is over-ripe, and must be attended to."

"You run and change your dress while I finish those cherries. The hall door is open, and I can't possibly miss a caller."

The guest resolutely takes the pan from Mrs. Parson, and the tired woman mounts the stairs to her room where the unmade bed stares her in the face all the time she is making a hasty toilet. A clean dress, a few minutes' rest, the satisfaction of seeing the bed reduced to order, and the knowledge that the fruit will soon be safe, revives the drooping spirits of Mrs. Parson, and she is quite ready for the fray when she again descends the front stairs.

"I suppose you are thanking your stars your husband is a lawyer instead of a minister," said Mrs. Parson, as she thankfully deposited the last of the cherries in the stone jar on the back of the range. "Really, my dear, there are many compensations, and I am not complaining when I look hurried and worried to death."

"Well, I don't think you'll ever suffer from lack of exercise," said the guest, with a twinkle in her eye. "A lady brought a bouquet while you were upstairs, and a note. She would not come in because she said she knew you were busy, and I felt like embracing her on the spot. I am glad to see you have a few people who are kind and considerate."

"A few? There are dozens of them!" Mrs. Parson was rapidly tearing open the envelope stuck into the mass of Crimson Ramblers. "Mrs. Winter thinks we did a great deal for her when her little boy died two years ago, and she never loses an opportunity to make a chance to do kind things for us. Look at this ten-dollar bill! She remembers us on every occasion with fruit and flowers and help. Her note says she will take two of my delegates next week because we have only one spare chamber. I don't know how I could exist some days without Mrs. Winter and a few ladies like her. This money will help to smooth many rough places, and the flowers will keep me in mind of the love and esteem of our dear people."

"The money will probably go to some pressing church need, and the flowers be divided among sick and well people until you won't have enough to fill the tiniest vase in the house," laughed the guest; "but I am sure you enjoy sharing your blessings just as your Mrs. Winter does. I have learned lots of things by visiting you, Mrs. Parson, and I feel sure, with all your hard work and many interruptions, that you are happier than the women with wealth and leisure who live for themselves alone."

"I have never doubted that," said Mrs. Parson, as the door-bell and telephone filled the hall with confusion. "It is a blessed life."

ART OF GROWING OLD

WE may not all be growing old, but at least we are all growing older. Every day Time adds a little to the measure of our lives. Growing old should be growing lovely, growing sweet, growing rich, growing gracious and beautiful. No one should be so entirely attractive as the man or woman who has arrived at a summit in the years from whence the outlook to the Beyond is glorious and the retrospect is charming. Years filled with work well done should bring coronation to any life. Singularly, most of us fight against advancing age as if it were necessarily a foe, as if it came to defraud us of pleasure, rob us of privilege, and encumber us with infirmity. In "Rabbi Ben Ezra," Robert Browning struck a truer and deeper note:

"Grow old along with me,
The best is yet to be,
The last of life for which the first was made."

So far as age debars one from mingling in business or professional life, so far as it places one's name on the retired list and shuts one out of the engagements that have been the absorbing occupations of maturity, it may be deprecated. But there is no reason why age should do this, unless it is accompanied by some impairment of mental vigor or waste of physical energy. If mind and body continue at their best, experience counts as a valuable make-weight in the balance. Many people grow old too soon; their faculties become atrophied from disuse and are like rusty tools that have lost their sharpness. Very stupidly some of us give up active life too soon. Either we are lazy or indifferent, or lack the spur of ambition, and we contentedly drop out, and leave the tasks that once we loved to the care of our juniors. Once in a while one meets an elderly woman who has had the good sense and rare judgment to resign nothing in which she has ever been proficient, but has kept up her music or painting or other accomplishments by daily practice, so that she is abreast of the times. The trouble with many old people is that they are not up to date; they belong to yesterday, not to this day. They are sitting in the chimney corner, thinking over the past, when they ought to be eager and alive over current events.

The frantic effort made by a few women to look young after youth has departed, is so futile that it provokes a pitying smile. Not long ago, a lady knocked at the door of an acquaintance who had a room in a hotel with herself. After a moment's hesitation the door was opened a wee bit, as if reluctantly, but presently a voice said, "Oh, if it's you, come right in, and don't mind how I look." Horrified, the visitor saw that her friend's face was completely covered with something that resembled a mask. Strips of plaster covered brow, nose, cheeks and chin, leaving only eyes and mouth free. "What has happened to you?" was the very natural inquiry. "Nothing," was the reply, "I am only having the wrinkles removed from my face. When these appliances are taken off, I shall look twenty years younger."

"And will the cure be permanent?" was asked.

The answer was, "Not precisely permanent, but when they come back I can have them removed again. I hate wrinkles."

Undoubtedly wrinkles and crow's feet and deepening lines may not be agreeable to one who forgets that there is a beauty belonging to every season. Youth has its own peculiar and exquisite loveliness. Matronly middle-age is equally as beautiful in a different way, and real old age need not be dreaded as a disfigurement.

There are, frankly, old women in this land who are as beautiful in age as they were in youth, as, for instance, our queenly Julia Ward Howe.

The great beautifier in every age is sincerity, and the twin sister of sincerity is sweetness of disposition. If you would remain young, do not be bitter or cynical. Be tolerant and tender and considerate. Take an interest in what is going on about you. Cultivate friendships, not merely with those of your own age, but with younger people. No one can grow old who is in touch with youth. To be surrounded by the young, with their bright and ardent hopes, is to have an unfailing panacea for the maladies and ravages of time. — MARGARET E. SANGSTER, in *Christian Herald*.

A PRAYER FOR PATIENCE

"Blessed are the Meek."

O God, I lift my heart to Thee,
With deep desire one boon I ask —
Grant this, that I may patient be,
Whate'er my burden or my task!

Give me a temper meek and strong,
In all that I must do or bear —
Undaunted by outrageous wrong,
Unfretted by insistent care.

Help me to suffer and be still,
When suffering Thou dost ordain,
When heavy lies the weight of ill
And days are dark with grief and pain.

Breathe in my heart that spirit mild,
Sweet Resignation's perfect grace,
Which Jesus showed, Thy Holy Child,
When He this lowly path did trace.

Like Him I would the triumph know
Of overcoming ill with good,
And drinking deep, while here below,
The joy of His beatitude.

— PHILIP STAFFORD MOXOM, in *Independent*.

The Dear One's Piano — a True Story

THERE it stood shrouded in silence in the darkened house. The fingers that had wakened music from the white keys were forever cold and still. There was mourning in the home, for the "dear and sweet habit of living together" had been broken up. A loved daughter had been taken away.

The piano seemed to share the sorrow. The heart-broken mother could not bear that a hand should touch it, and so through the days it stood mute, dead, like its owner. All a piano can do is to make music, and when that is denied it, what is it any longer but dust and ashes?

But one day a revelation came to the mother's wounded heart. It was given her to realize that the dear hands, crossed over the white roses as she had seen them last, were not forever still, but were making sweeter melody on the harps of heaven. She seemed to hear the words of the beautiful hymn:

"I have learned the song they sing
Whom Jesus hath set free,
And the glorious halls of heaven still ring
With my new-born melody.
I have found the joy of heaven,
I am one of the angel band,
To my head a crown is given,
And a harp is in my hand."

"Shall my darling's piano be silent on earth while she is making sweet music in heaven?" the mother thought. "Would she like it to be so?" Then came a great resolve. There were moments when her resolution faltered; the dumb thing was

very dear to her, but love triumphed. The piano was placed carefully in its protecting box and sent to the Chicago Training School for Missions. For eight long, beautiful years the piano has been in that wonderful school, out from which there have gone already more than 1,200 women as deaconesses and missionaries. And it is good yet. For a long time to come it will be helping on the Master's work, as the out going workers learn to sing and play by its help, or as songs of praise and devotion are winged on their way to the throne by its sweet strains.

There are other silent pianos in other darkened homes. They will never make music there. The strained heartstrings could not bear it — not even to have the hand of a visitor on the keys. Why should not these, too, be sent to help on this beautiful work? The enrollment of students in this school this year will reach 200 or more. There is need for four more pianos. Music is a very important part of a Christian worker's training. Who will read this article and respond? Who will pass the word on to others? Direct all letters to Lucy Rider Meyer, 4949 Indiana Avenue, Chicago, Ill. — *Deaconess Advocate*.

BOYS AND GIRLS

MARIE'S LIGHT

"NOW, don't forget the red slippers," a querulous voice shouted down the rickety stairs, and continued to sound in the ears of Marie Niccoll long after she had closed the door.

It was no new refrain, but dated from the day when Sadie Brooks brought a pair of dainty red slippers from the Christmas tree, and help them before Anita's envious eyes.

Anita was quite like other children in wanting pretty things, but unlike many of them in one particular, and this difference made it so difficult for Marie to refuse her slightest request.

When the little girl was two and her sister six, a terrible fire broke out in the vicinity of the court, too near the squalid building that served as home for their peace of mind. Aroused by the kind woman on the floor below, Marie snatched sleeping Anita in her arms, and made her way to the street.

She never knew how it happened, but the crowd of spectators could have told her that the young arms were far too frail for their burden. Marie slipped upon the curb, and poor Anita fell upon the jagged stones that showed her no pity.

Although a mere child, the older girl never forgot the grave nod of the doctor's head and his half-whispered words, "A cripple for life;" and from that moment she accepted her sad responsibility without a murmur, except to say to herself, "I was to blame."

Marie had started an hour earlier that morning than was her usual habit; for she was to take a note from Miss LaMonde, the fashionable dressmaker, to a customer, whose home was far from the dwellings of Poverty Court. The beautiful picture spread before her in the eastern sky was all unheeded; for her fingers tingled in the sharp air of the breaking day, and the thought that she was no nearer to buying the longed-for slippers made her heart too sad for a mite of thirteen.

"If she only hadn't heard me! I went as still as a mouse! How can I get her those slippers?" was the question that kept pace continually with her steps as she drew near the broad avenue.

"Out here I guess they don't have to

count their pennies. They don't care how much every dozen of eggs costs, and Anita must have two raw eggs a day." Just here the sombre train of thought was interrupted; for close by the stone wall, and resembling it with its gray color, the little traveler detected something unusual. Pushing away the grimy earth she stooped, and lo! spread before her lay — a purse!

How her heart throbbed! How the trembling fingers clutched it with a convulsive grasp! Five dollars — ten — two more in change. And no one to be seen. An unbroken stretch of country without a witness to her discovery!

More careful examination showed that part of the silver filagree was broken, and inside, upon the silk lining, a monogram, M. N., appeared so convincingly before her, Marie exclaimed, with a half gasp, "My letters, too!" Do you wonder that she believed some good fairy had led her steps to that very spot? Oh, what visions of red slippers, pretty ribbons, for Anita, with not a thought for herself, beckoned her on and ever on, when suddenly a sunbeam flashed across her path; a quiver of light followed her, as it danced along the stone wall, and caught Marie's eyes with its gleam. What caused it? The purse, with its silver ornaments, was safely hidden in her dress, and she held only an envelope in her hand.

"What is that light?" she queried, as it flashed again. And then there came as vividly to her mind the thought of the little silver cross, emblem of the King's Daughters, that she always wore about her neck. Ah! that was the explanation of that reflection cast by the early sunbeams! All unknown to its wearer the cross had slipped outside of the little jacket, and turned its bright light upon her wandering steps. How vividly Miss Gould's words came to her memory: "Girls, if you wear the cross with the spirit of Jesus, it will always help you to be true daughters of the King." Marie's dream of red slippers, pretty turlowes, and possible pies and cake, was in danger of being shattered; for a warning voice that would not be stilled made itself heard.

At last the Carryl residence was reached, and, as the bell clanged through the silent hall, Marie had time to think that it was too early to expect that any but the servants could be seen, and she gave the purse a reassuring pat in its hiding-place as the note was left in the maid's hand and she took her homeward way.

"Oh, if I only had just these two dollars! Wouldn't Anita be pleased, and no one would be the wiser. I'm here all alone."

"Hush," a voice made answer, "you are not alone. You would know it, and God — you, a King's Daughter."

Ah! the terrible tempter that walked with Marie that morning! What wonder the girl's face, when she at last reached Miss LaMonde's, looked careworn, and its flush gave way to a deadly pallor as she sat bowed over her work later in the day.

The hands, usually so clever, made such a bungle of the hemming that the forewoman exclaimed: "What on earth is the matter with you, Marie? You're making a bad job of this. I guess you'd better leave it, and match this silk that we need right away."

Again the tempter was at her elbow — yes, at every turn of the road; for never was such a fascinating array of attractive foot-wear of every device spread before the little girl. But she looked down upon the cross, and grew still, saying, as if in reply to an unseen foe: "No, I'll not look that way again. Anita and I had better go barefooted all our lives than touch one cent of money that isn't ours."

And now she was back again, and met by Miss LaMonde, who had been informed of her unsatisfactory work; but she had lost her half-timid, shrinking manner; her struggle had left her a conqueror, and with a new resoluteness she turned to her employer, and asked: "May I see you, please?"

"Yes, if you'll be quick, before the next customer comes. Is your sister worse?" Miss LaMonde inquired.

Marie dropped the purse from her hands, as if the very thought of it brought its poisonous dart, and exclaimed: "I found this on my way to Mrs. Carryl's, and I've been so nervous; for you see it's got ten dollars in it, and" —

"Why, yes, dear, I see," kindly interrupted the good woman, "and just your letters, too, 'M. N.' I suppose that money looked pretty good to you; but now, child, you've done just right in bringing it to me. We'll advertise it. You're a good girl!"

Thereupon, most unexpectedly to Miss LaMonde, Marie burst into a flood of tears, and frankly told her the whole story of her temptation.

At five o'clock of that eventful day, when Miss LaMonde came to the door of the work-room and asked for Marie, the girl's heart gave a nervous bound; but her conscience told her she had nothing to fear.

"Here, Marie," Miss LaMonde said, "I have a clew to the owner of the purse. Mrs. Merriam's friend called to see her just before she left for the city, and told her she had lost her purse. Her name is Margaret Norton, and there were ten dollars and change in it. So I think we've found an owner without the trouble of advertising it."

Mrs. Merriam's eyes rested upon the girl's face with so much tenderness the tears threatened to overwhelm Marie, but Miss LaMonde's customer tactfully appreciated the situation, and said:

"My friend will want to see you, for she'll be so happy to have her purse."

"You see, Marie," Miss LaMonde interposed, "it was one of her father's last gifts, and she felt terribly when she thought it was lost. Now go to my desk, and bring it to Mrs. Merriam."

Marie's absence afforded a few moments for hurried conversation, which resulted in Mrs. Merriam's suggesting that she go in her carriage, as it was Miss Norton's day at home.

"I'll fix you up a bit," Miss LaMonde said, interpreting the girl's confusion.

"Oh, don't smooth her curls. Let them be just so!" exclaimed Mrs. Merriam, as she assisted her on with her coat and hat.

That ride was a revelation to Mrs. Merriam, who had never fully realized how the other half of the world lived, and, by the time they were ushered into Miss Norton's reception-room, Marie's cheeks were as red as the coveted slippers, and her eyes drooped under their long lashes, but opened wide as a vision of loveliness approached.

From that moment she always spoke of Miss Margaret Norton as "her beautiful lady," and the memory of that evening's talk never faded from her recollection. To the interested inquiries, she told her pitiful story to Miss Norton — how she depended upon a neighbor to care for Anita through the day, and, having only Sundays for her baking, the little girl had never known a day free from care.

"You are so young, too!" Miss Norton exclaimed. "I wonder you have any roses in your cheeks; but now I'll tell you something. Today is Friday, you know, and, when I send you back tonight to Anita, I'll give James a basket with something for your Sunday dinner, for I want to call upon you and that little sister in the

afternoon, if you will allow me; and here," she added, slipping an envelope into Marie's hand, "is a little bit of a 'thank-you' just for yourself. Mind you don't use it for the slippers, because, if you do, you will be stealing my secret. You must have a new pair of shoes right off, child, for yours are through to the ground. I understand how it is you have never thought much about yourself. What is that I see about your neck? A cross? Do you belong to a club?" she asked.

"Yes, I am a King's Daughter," Marie replied simply.

"Ah! and a good one, too, that no King would be ashamed of, dear." Miss Norton drew the girl closely to her, and said: "You have fought a good fight, and have not been beaten."

It surely proved to be the turning-point in the lives of these two children of the tenements. And, when that very Sunday Miss Norton arrived with a pair of red slippers so exactly suited to Anita, the latter agreed with Marie that the beautiful lady seemed like a "truly" fairy; for who but a sprite would have known just the kind and size of slippers to bring?

That their fairy was never weary of waving her magic wand was also shown when, a few weeks later, a consultation was arranged with eminent surgeons, and Anita, waited away to a dainty bed in the children's ward of the new hospital, felt she was in a land of milk and fresh eggs.

It certainly seemed almost too good to be true when Marie heard with a glad heart the verdict of the doctors, that in time her sister would walk like other children.

Was it strange that among her childhood treasures she guarded most zealously the symbol of her trial and victory, the little silver cross, whose light did not fail, but which showed her, in the midst of discouragement and poverty, the way to be a true daughter of the King? — LUCRETIA MACY GARDNER, in *Christian Register*.

A BUSY DAY

My papa has a little sign,
Printed in black and gray;
It's only just a single line:
"This Is My Busy Day!"

And sometimes when I creep, to look,
He's writing with a pen;
Or quietly reading in a book —
He calls that busy then!

Why, when I'm busy I just race
Downstairs; then, like a shot,
I fly back to the other place
For something I forgot!

Then I slide down the banisters,
And from the porch I spring
(Perhaps I tumble in the burrs),
Then go and take a swing.

And then I race Jack Smith to town,
Or climb the garden wall;
And though I'm sure to tumble down,
Nobody minds a fall.

But if I sat still in a chair,
It wouldn't be my way
To say, with such important air:
"This Is My Busy Day!"

— CAROLYN WELLS, in *St. Nicholas*.

Expedient

EDWARD, aged four, prided himself on his bravery. Suddenly meeting a strange dog in a vacant lot near his home, he unceremoniously fled to the house. Upon being questioned as to whether he was afraid, he said: "No; I just thought it was a good time to see how fast I could run." — *Harper's Magazine*.

THE SUNDAY SCHOOL

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Lesson I --- July 1

JESUS AND THE CHILDREN

MATT. 18: 1-14.

TIME. — Late summer or early autumn, A. D. 29; not very long after the transfiguration.

PLACE. — Capernaum; probably in the house of Peter.

HOME READINGS. — Monday (June 25) — Matt. 18: 1-14. Tuesday — Mark 10: 13-16. Wednesday — Luke 22: 24-30. Thursday — 1 Pet. 5: 1-7. Friday — Matt. 21: 6-16. Saturday — Rom. 12: 6-16. Sunday — Phil. 2: 1-11.

GOLDEN TEXT. — "It is not the will of your Father which is in heaven, that one of these little ones should perish." — Matt. 18: 14.

What a comment is this saying of Jesus on that doctrine that once, and not long ago, prevailed throughout the larger part of the Christian world, that God by inexorable and arbitrary decree probably condemned a large part of those dying in childhood to everlasting torments! How incredible that men, with this gracious saying of our Lord before them — a saying so plain that it seems incapable of misunderstanding — should ever have impugned the character of the Father by such a thought as that — the most horrible thing, perhaps, ever said of the good God, either by Christians or heathen! Thank God! that nightmare of misconception has rolled off the heart of the world, and that slander of the divine nature has been wiped out of the thought of man. We do not believe it — let us trust that no one in Christendom now believes it — that one little child, turning back to the God from whom it came, with the seal of innocence upon its brow, ever perished or ever will be permitted to perish. But that was only half that Jesus meant in this saying — perhaps it was the least of what He meant. The larger meaning lies beyond the period of childhood. It is not the will of the Heavenly Father that one of these little ones, having grown out of childhood into accountability, should perish through sin. Concerning the little child we need have no fear. God holds it in His own hand. Our anxiety should relate to the time when the child passes out of the charmed sphere of involuntary innocence into the perilous period of voluntary choice, when it may remove itself from the hand of God. And so Jesus, standing before all parents and before the whole church, stretching out His hand over the children of the whole world, is saying: "It is not the will of your Father which is in heaven, that one of these little ones should perish;" and He is charging parents and the whole church with the great responsibility of seeing to it that through no neglect in care and instruction any one of them should perish.

The Meaning Made Plain

I. Lessons from a Little Child (Verses 1-6). 1. — At the same time ["In that hour"] — as Peter returned from paying the temple tax, to his own house (Matt. 17: 24-27). Came the disciples unto Jesus, saying. — Their question probably was suggested by recent events — by the an-

nouncement of the kingdom (Lesson XI, Second Quarter), by the transfiguration, and the preference given to three of them at that scene (Lesson XII), and especially by our Lord's words concerning "the kings of the earth" (in the verses immediately preceding this). Who [insert "then"] is the greatest in the kingdom of heaven? — Literally, "the greater." "Their question was not: What elements of character make true greatness? Who of us is greatest? but, Who of us shall occupy the highest place in your coming kingdom? It was the question of the ecclesiastic, not of the true Christian disciple" (Abbott).

2. And Jesus ["he"] called a little child unto him ["to him a little child"]. — This little child, according to Nicephorus and Symeon Metaphrastes, was the far-famed Ignatius, who subsequently became Bishop of Antioch, and was martyred at Rome A. D. 107; others say Irenæus; Plumptre conjectures that it was Peter's own child. There is no historic basis for the traditions, and one guess is as good as another. Set him in the midst of them. — Mark adds, "when he had taken him in his arms." "The act was a parable to the eye" (Morison).

3. Except ye be converted ["except ye turn"]. — "The Greek is used in a literal sense, except here and in Acts 7: 39, 42" (Carr). But here it would be difficult to express the truth without the figure. They must change from that earthly ambition and jealousy which had raised their question to the freedom from all such feelings which characterized this child. Otherwise, says the Master: Ye shall not ["in no wise"] enter into the kingdom of heaven. — Cease discussing who shall be greater, and inquire whether or not you have entered in. "To get up in that kingdom it would be necessary to go down in self-abnegation and humility. To ascend far, it would be needful to descend proportionally far" (Morison).

4. Humble himself as this little child. — "Become humble as this little child is in this company. The child is unconscious of humility" (Schaff). (Compare Phil 2: 7, 9.) The same is [insert "the"] greatest [Greek, "greater"] in the kingdom of heaven. — "He verifies the Christian paradox and descends upward. It is the abnegation, and not the exaltation, of self that is the measure of elevation in the kingdom of heaven" (Morison). "The feature of child nature which forms the special point of comparison is its unpretentiousness. A king's child will play without scruple with a beggar's. What children are unconsciously, that Jesus requires His disciples to be voluntarily and deliberately" (Bruce).

5. These little unconscious models for Christian humility are dear to the heart of God. Whoso shall receive — into his home and heart. One such little child — whether literally or only morally a little child. In my name — for My sake. "It is a sacrament of loving kindness when Christ himself is received in the visible form of His little ones." Receiveth me — since the little one represents Christ. Mark and Luke insert here a remark of John about one who in Christ's name cast out devils without following Him. The hierarchal spirit manifested in forbidding him was rebuked in part by what follows.

6. Whoso shall offend one of these little ones which believe in me ["whoso shall cause one of these little ones that believe on me to stumble"] — "cause to err in thought or conduct." It were better for him ["it is profitable for him"] that a [insert "great"] millstone were ["should be"] hanged about his neck, and that he were ["should be"] drowned ["sunk"]

in the depth of the sea. — "The manner of death alluded to appears to have been unknown to the Jews. But Plutarch mentions this punishment as being common in Greece and Rome." It was regarded as the most swift and terrible punishment for crime.

II. A Lesson in Proper Values (Verses 7-9). — 7. Woe unto the world because of offenses ["occasions of stumbling"] — not the language of denunciation, but of lamentation. The Saviour looks through many ages; and as He looks He sees all along the vista the greatest conceivable damage inflicted on the world by the unfaithfulness of the church. He mourns over what He sees. It must needs be that offenses ["the occasions"] come. — The necessity referred to is conditional. As Archbishop Bramhall remarks: "The essence of sin consists in this, that one commits that which he might avoid." Woe to that man by ["through"] whom the offense ["occasion"] cometh. — "If temptations be a necessity, why is he blame-worthy who produces them? This is a question which the commentators and theologians discuss. Christ does not, either here or elsewhere. He simply sets the two facts side by side — the inevitableness of temptation, the personal responsibility and sin of the tempter. The one is ratified by our observation, the other by our personal consciousness" (Abbott).

8. If thy hand or thy foot offend thee ["causeth thee to stumble"]. — In view of this woe, remove all causes of offense in thyself. (Compare Matt. 5: 29, 30.) Cut them ["it"] off, and cast them ["it"] from thee; it is better ["good"] halt or maimed rather two hands or two feet everlasting ["the eternal"] fire. — "The figure is pressed to its ultimate significance. No organ of the body, no faculty of the mind, is to be suffered to tempt the soul from Christ. However dear and precious, it must be sacrificed (presented as a living sacrifice), mortified (caused to die). Such a crippling, however, is not to be literal. Monastic life has its records of self-mutilation; ineffectual, however, to quench carnal longings. The "fire" referred to is, of course, a mere symbol of the sum total of certain dreadful realities, positive and privative, for which there are no adequate representations in human language" (Morison).

9. If thine eye offend thee ["causeth thee to stumble"], pluck it out, etc. — A remorseless dealing with every evil inclination, with every prurient craving, is by these graphic figures enjoined.

III. A Lesson from a Lost Sheep (Verses 10-14). — 10. Despise not one of these

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little ones.—Not Christians in general, nor even truly humble Christians, but rather weak, growing Christians, including children, who may and ought to be Christians. A caution not to look down with contempt upon the weak in faith, the poor in knowledge, in grace, or in station. In heaven their angels do always behold the face of my Father, etc.—The words distinctly recognize the belief in guardian angels, intrusted each with a definite and special work. That guardianship is asserted in general terms in Psa. 34: 7; 91: 11; Heb. 1: 14, and elsewhere. The plain teaching is that "Young disciples have unseen friends in the court of heaven, who are ever in the presence of the King."

11. Son of man . . . to save that which was lost.—The very office of redeeming love is to save the lost—those that cannot save themselves. This verse is omitted from the Revision.

12. How think ye?—A personal appeal. The parable that ensues is followed in Luke by the parable of the Lost Coin and that of the Prodigal Son, both of which illustrate and amplify the same thought. If a ["any"] man have an ["a"] hundred sheep, and one of them be gone astray.—The loss is here sustained not by the sinner, but by God, and in that fact we have the infinite pathos of these parables. Goeth into ["go unto"] the mountains—incurring thereby labor and expense. Seeketh that which is gone astray ["seek that which goeth astray"].—There is in sin a centrifugal tendency, and of necessity the wanderings of this sheep could only be farther and farther away. Therefore if it shall be found at all, this can only be by its Shepherd going to seek it; without this, being once lost, it must be lost forever" (Trench).

13. Rejoiceth more of that sheep ["over it more"].—"Not that at bottom he prefers to recover the one rather than retain the ninety-nine. Very far from that. In the calm depth of his soul there is a settled satisfaction in the possession of the ninety-nine which is ninety nine times deeper than the emotion which is stirred into activity by the recovery of the one. But the feeling, though deeper, is not stirred into consciousness. It has none of the waves of tumult that play upon the surface of the mental sea when rejoicing is excited. Thus it is that the rejoicing is greater over the lost one found than over the ninety and nine that were not lost" (Morison).

14. Not the will of your Father . . . that one of these little ones should perish.—Consequently, there is no predestination to condemnation.

Nails for the Teacher's Hammer

1. The mistake of the disciples was in supposing that greatness consists in the office or position which a man holds, and not in what he is in himself. John and James wanted to sit on our Lord's right and left hand. They contended for the places of honor at the last supper. They fancied if they could only be given a great place they would be great. Jesus told them that greatness is a matter of character; and He told them that no man was great who wanted to be great through high position. The heart must be emptied of that greed for external greatness before internal greatness is possible.

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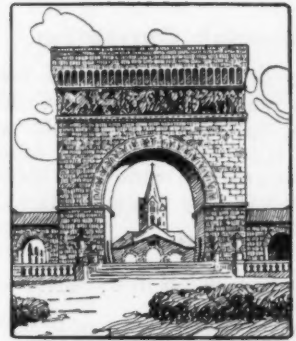
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Entrance to the Great Stanford University

The spirit of a little child, who thinks not of outward honor, is the condition of greatness in the kingdom of heaven.

2. Selfish ambition for external honors is still one of the commonest and most hurtful vices. Such a spirit is contrary to the spirit of Christ, and is inconsistent with the Christian life. That was the central vice of the scribes and Pharisees, and it was fatal to their spiritual lives. Jesus said to them: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5: 44.) Among the people of the world this desire for place for its own sake is common. But Christian people are not free from it. It appears often in the church. It gives rise to strife and jealousy and envy. It is utterly contrary to that poverty of spirit and meekness to which Jesus attaches blessedness. How great the church would be if all its members began to hunger and thirst after righteousness and ceased to crave recognition and distinction in the sight of men!

3. There is not a case in Scripture history of a truly great man who held a high place which he sought and ambitiously desired. The great leaders were called to leadership by God. Moses did not seek the place of leader of his nation, but was appointed by God, and shrank from the honor. He was declared to be "very meek" (Num. 12: 3). Saul was chosen king, but his downfall was due to jealousy. Absalom sought to make himself king and perished miserably. Korah, Dathan, and Abiram sought to exalt themselves, and the earth swallowed them up (Num. 16: 1-32). God is against self-seeking. The only proper ambition any man can have is to be a true man and do with faithfulness his work, leaving honors and place to the providence of God; and, if place and honor come, to accept them as added responsibilities.

4. Jesus identifies Himself with little children. "Whoso shall receive one such little child

in My name receiveth Me." That applies to parents, to the church, to teachers. To receive children in Christ's name means to care for them as Christ would have them cared for. And the first thing is to recognize that they belong to the kingdom. The second thing is to keep them in the kingdom. This is the primary responsibility of the church. Every child born into the world belongs to Christ at the beginning.

5. To cause the spiritual fall of a disciple of Christ is one of the greatest sins in the sight of God. Jesus passes from the literal little child to those young in faith whom the little child represents. It is in this sense that John refers to "little children" (1 John 2: 12). "To offend," in the sense Christ used the word, means to "cause to stumble." The warning is against setting stumbling blocks in the way of beginners in the Christian life. This may be done in many ways—bad example, careless speech, false teaching, withholding of help and encouragement, etc. The responsibility of the church does not end, but really begins, with the conversion of a sinner. To make a convert and then cause him to fall, or permit him to fall through neglect, is a grievous sin.

6. We are to have ears not only that we do not cause others to stumble, but that we do not cause ourselves to stumble. We are responsible first of all for ourselves. Anything that endangers our spiritual life—associations, pleasures, business, ambition, or what not—must be put away. And, as eye and right hand are not evil, but may become so, some things good in themselves may become occasions of sin.

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EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

Biennial Convention

AS already announced, the Biennial Convention of the First General Conference District will be held at the Weirs, N. H., July 4 to 9. The following preliminary program is probably the schedule of events as they will take place:

Wednesday, July 4

7 P. M. President W. E. Huntington, LL. D., will preside.
Prayer by Rev. L. B. Bates, D. D.
Greeting from the New Hampshire Leagues, by Rev. E. C. Strout, of Concord.
Greetings from the State, by Governor John McLane, of New Hampshire.
Address, "True Patriotism," by Hon. Frank Plumley, of Northfield.
Music by the famous Claflin University Quartet.

Thursday, July 5

7 A. M. Morning Watch, Rev. E. S. Tasker, of Tilton.
8.30. Bible Class.
Mission Study Classes:
1. Foreign, Miss M. B. Hixson, of New York.
2. Foreign, Rev. A. E. Legg, of Providence.
3. Home, Miss Mabel Brooks, of Springfield.
9.30. Department of Spiritual Work Conference: Rev. Dr. C. L. Leonard, Pittsfield, Mass., presiding.
The features of this department will be discussed by Rev. Fred W. Adams, D. D., of Schenectady, N. Y., Rev. M. S. Kaufman, D. D., Norwich, Conn., General Secretary Lansdale, Troy, N. Y., and Rev. W. T. Perrin, Ph. D., Melrose, Mass.
11-12.30. Literary and Social Dept. Conference: Rev. H. E. Murkett, Providence, presiding.
The features of this department will be discussed by Miss Mae Stenhouse, Newport, R. I., Miss Carter, Holyoke, President Huntington, and others.
P. M. A fine Missionary exhibit will be opened by the Open Door Emergency Commission under the direction of Rev. Geo. M. Fowles, of New York.
5-6. Social Hour.
7. Addresses will be given by Rev. Fred W. Adams, D. D., of Schenectady, N. Y., and Prof. A. C. Knudson, of Boston University.

Friday, July 6

7 A. M. Morning Watch, Rev. E. S. Tasker.
8.30. Bible and Mission Study, led by same leaders.
9.30-11. Junior Dept. Conference: Mrs. Emma Bates Harvey, East Boston, presiding.
Addresses by Mrs. Annie L. Smiley, Springfield, and Rev. F. C. Kengott, D. D., National Junior Superintendent of the Christian Endeavor Movement.
11-12.30. Dept. of World Evangelism Conference: Rev. A. E. Legg, Providence, presiding.
The work of this department will be presented by Miss Martha B. Hixson, of New York, Rev. J. O. Randall, of Attleboro, and others.
P. M. Missionary Exhibit. Excursion on the

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EVE. Addresses by General Secretary Edwin M. Randall, and Rev. F. J. McConnell, D. D., of Brooklyn, N. Y.

Saturday, July 7

7 A. M. Morning Watch. Rev. E. S. Tasker.
8.30. Bible and Mission Study classes.
9.30-11. Dept. of Mercy and Help Conference: Rev. J. M. Frost, St. Johnsbury, presiding.
The work of this department will be presented by T. A. Hildreth, of Boston, Rev. E. J. Helms, of Boston, and others.
The rest of the morning will be devoted to the business of the meeting.
P. M. Missionary Exhibit. Outings.
EVE. Illustrated address on "India" by Rev. Franklin Hamilton, Ph. D., of Boston.

Sunday, July 8

9 A. M. Holy communion.
10.30. Sermon by Bishop Goodsell.
4 P. M. League testimony meeting, conducted by Bishop Mallalieu.
7. Addresses by Rev. W. I. Haven, D. D., of New York, and Rev. E. M. Taylor, D. D., of Cambridge.

The above program is subject to change and enlargement. Good accommodations (room and board) may be had by applying to W. B. Oliver, 36 Bromfield St., for from \$1 to \$2 per day. The New England Passenger Association gives a rate of 1½ cents per mile.

Christian Science Healing Animals

From Springfield Republican.

The wonderful cures that were related by Christian Scientists at ten meetings held in Boston's Back Bay district Thursday evening, and attended by about 15,000 people, revealed any number of modern miracles. Plenty of those who once believed themselves to be incurables testified to having obtained wholeness of body by means of this most modern of religions. It can be safely reckoned that the things said in these experience meetings will make the doctors think less than ever of Christian Science. Not men and women and children alone are benefited by the new doxy. The cures included a vicious pony, suffering the last stages of spasmodic colic, who, after kicking out the sides of his stall, so that none dared to touch him, was rendered as harmless as a dove, cured forever, both of his colic and his unamiable disposition. Ten minutes of Christian Science treatment did it. This incident suggests a wide field of usefulness for Christian Science in the animal kingdom. The "scientist" of this cult who will go into the wild animal show business can astonish the world — granting the premises.

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PRAYER-MEETING TOPIC

Christian Citizenship

Sunday, July 1

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

June 25. A citizen of Zion. Psa. 15.
June 26. Recognition of God. Psa. 85:7-13.
June 27. Equal justice for all. Deut. 1:16, 17.
June 28. The strong helping the weak. Isa. 58:6-12.
June 29. Heavenly citizenship. Phil. 3:20 (R. V.).
June 30. First things first. Matt. 6:33.
July 1. Topic — Christian Citizenship. Prov. 11:10, 11.

"Men, high-minded men,
With powers as far above dull brutes endued
In forest, brake or den,
As beasts excel cold rocks and brambles rude —
Men who their duties know,
But know their rights, and knowing dare
maintain;
And crush the tyrant while they rend the
chain."

Articles of Faith

1. A Christian citizen believes in a divine Ruler.
2. He believes that God has ordained certain laws as essential to the well-being of society.
3. He believes in human government as against all theories of anarchists.
4. He believes that receiving benefits from civil government places him under obligation to sustain that government and defend it even with his life.
5. He realizes that reasonable taxes for the support of government must be paid honestly and without evasion.
6. The particular party in charge of the government does not affect his loyalty or diminish his fair support.

His New Declaration of Independence

The Christian citizen declares himself free to vote his convictions.
He declares the ballot to be a sacred trust, and employs it intelligently, conscientiously, honestly, for the public weal.
He declares himself free from all rings and cliques that evidently care more for personal gain than national honor.
Free from all unrighteous greed for the spoils of office and from the suspicion of seeking graft.
Free from that indifference to wise politics and questions of general welfare.

Baits

"For God and Country," is the true patriot's watchword. There is an attractive little painting in the Crystal Palace Gallery of Munich called "The Red Fisherman." In bright red costume Satan is represented. He is fishing for men who are like fishes in a pond. As bait he is using gold coins, which promise to catch most men. But by his side are also crowns, swords, wine, and jewels, to resort to when money fails. How suggestive! But our Christian citizen is not seriously tempted by any material thing or temporal offer to surrender his patriotic principles or practices. He is quick to discover when money is clean and may be taken legitimately, and when it slips from the hand of the red fisherman as a bait to disgraceful disloyalty.

Red Blood

Much of the talk heard in some circles about blue blood is but the effort to bolster up degeneracy. What counts in our day and land is the red blood of high and holy patriotism. Blood that boils easily and indignantly at sight of everything dishonorable in public and private life is the blood that may be utilized for the elevation of society.

"O children of bravest fathers, will ye falter,
With all they left ye periled and at stake?
Ho! once again on freedom's holy altar
The fire awake."

"Prayer-strengthened for the conflict, come
together;
Gird on the armor for this mortal fight;
And with the blessing of your Heavenly
Father
Maintain the right."

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OUR BOOK TABLE

THE ORIGIN AND PERMANENT VALUE OF THE OLD TESTAMENT. By Charles Foster Kent. Ph. D. Charles Scribner's Sons: New York. Price, \$1, net.

The able professor of Biblical Literature at Yale has done the church good service by putting together here sixteen papers, or addresses, on themes which are in the mind of very many thoughtful men and women today, and especially on the lips of earnest pastors and Sunday school teachers. He has given us, in concise, popular form, suitable answers to many questions that are being asked, and has helped to a better understanding of the Book of books. The chapters are on such topics as these: "The Eclipse and Rediscovery of the Old Testament," "The Interpretation of the Early Narratives of the Old Testament," "Practical Methods of Studying the Old Testament," "Formation of the Old Testament Canon." The modern view, of course, of all these things is taken. It is hardly possible or needful to make specific quotations. It all deserves to be read with care.

THE UNREALIZED LOGIC OF RELIGION. A Study in Credibilities. By W. H. Fitchett, B. A., LL.D. Eaton & Mains: New York. Price, \$1.25, net.

This is the thirty fifth Fernley lecture, by a well-known Wesleyan minister, printed in London, and now in its eighth thousand. It is exceedingly profitable reading. A somewhat wide area of topics is covered by the seventeen chapters, which are ranged under the general headings of "History," "Science," "Philosophy," "Literature," "Spiritual Life," and "Common Life." The aim is to show that when widely-separated points in these various spheres are tried by their relation to religion, they instantly fall into logical terms with it. The chapters are a study of opposing credibilities. Faith has its difficulties; but the incredibilities of unbelief, when tested at any point, are so vast that their mere scale constitutes a new argument for Christian belief. There are harmonies everywhere and discords nowhere. It is shown that there are innumerable correspondences which link the spiritual and the secular realms together. As the key fits the lock, so the great things of religion answer to the deep things of the heart and the great things of the physical universe. Christianity does not solve all puzzles, but it solves more than any other system. It shades off into mystery at a thousand points, but it answers all the ends of a true religion. It is an energy lifting the whole race up to new heights of goodness. It is a barrier to all the forces which would destroy society. It is far superior to all forms of unbelief. A very good volume indeed is this of Dr. Fitchett for any one who wishes to have his faith strengthened.

IN QUEST OF LIGHT. By Goldwin Smith. The Macmillan Co.: New York. Price, \$1, net.

No less than thirty seven short papers, contributed to the New York Sun, are here preserved in more permanent form. It is very doubtful if they deserve it. Prof. Smith is not, in our judgment, at all qualified to be a teacher on the solemn and vital themes which he presumes to treat, such as, "Immortality of the Soul," "The Bible," "The Religious Situation," "Rational Christianity," "The Origin of Life." His position is, in the main, that of the agnostic or skeptic, sometimes rather favorable to Christianity of a certain loose sort, but "dogmatic and miraculous Christianity we resign," he says. He also says: "There is no use in guessing at the nature of the Power which fills and moves the Universe. We cannot hope to delineate or define the inconceivable." He thinks it is, perhaps, at present "premature to reject

all religious belief," but he is not far from that conclusion. He says: "The evidence of the Gospel miracles, and notably of the Resurrection, has given way under critical examination." "The belief seems to be gaining ground that life beyond the grave is a fond illusion, at best a platonic speculation; that man at the last lies down and dies like the dog; that death consequently cancels all moral distinctions, and levels the greatest benefactor with the worst enemy of his kind." The author denies that he is an "enemy to religion," which he quite justifiably supposes will be the natural inference on the part of those who read his writings. He much prefers to call himself an inquirer after light and truth. But it makes all the difference in the world with what bent a person begins his inquiries, and whether or not he has an experimental knowledge of God in Jesus Christ. One who lives in daily communion with the Deity will not be likely to find any evidence which will suffice to convince him that "man dies like a dog."

UNDER TOGO FOR JAPAN. By Edward Stratemeyer. Lothrop, Lee & Shepard Co.: Boston. Price, \$1.25.

This is the fourth volume in the "Soldiers of Fortune" series, by this popular author, who is so great a favorite with the boys. He knows how to catch their ear with his lively narratives, and this latest one, dealing, as it does, with the battle of the Sea of Japan and other stirring incidents during the recent Eastern war, is very timely and sure to be read.

BROWN OF MOUKDEN: A Story of the Russo-Japanese War. By Herbert Strang. G. P. Putnam's Sons: New York. Price, \$1.50.

The later incidents of the war are here brought into play, the earlier having been treated in a previous volume, "Kobo." The reader sees the battles of Liao-yang and Moukden, and is brought pretty closely into a great many perilous places. The struggle is viewed here from the Russian standpoint, and there are plenty of crowded moments. The young people, boys especially, will enjoy it greatly.

MR. PRIMROSE. A Novel. By Roy Rolfe Gilson. Harper & Brothers: New York. Price, \$1.25.

The many who have been charmed by Mr. Gilson's former books will be glad to read this, which has the same freshness, simplicity, tenderness, and piquancy. "Miss Primrose" presents us to a typical American rural community with a group of interesting characters, and embodies touches of sentiment and humor which enhance the charm of the volume.

LITERARY ILLUSTRATIONS OF THE BIBLE. The Book of Daniel. The Epistle to the Romans. Edited by James Moffatt, D. D. A. C. Armstrong & Son: New York. Price, 25 cents each.

Two more volumes of this interesting series. We have already spoken well of the four volumes previously laid on our table. The selections from the various authors are made with good taste. The Scripture text is printed in red.

IN SUN OR SHADE. Poems. By Louise Morgan Still. Harper & Brothers: New York. Price, \$1.25.

One hundred and twenty short poems are here, nearly all centering around the theme of love, and mostly of the light and trifling variety which this pretty topic is so well adapted to inspire. "The Love-Letter," "Song of Cupid," "Of Love," "Chagrin D'Amour," "A Headly Maid in Love," "The Road of Love," "This Love," "Love's Attributes," "Love's Crescendo," "Love's Unrest," and such like titles abound. There are a few, however, that have more solidity in them, and some genuine thought, that seem to us more worthy of a serious muse and more likely to last. Such are: "The Eternal Trust," "Can the

Emperor Forget?" "To the Czar," "Lines to Mt. Seward," "A Wind Storm on the Caribbean." There is genuine poetry here.

THE WESTMINSTER TEACHER TRAINING COURSE. Second Year. Edited by J. R. Miller, D. D. The Westminster Press: Philadelphia. Price, 25 cents.

Seven lessons are given on the books of the New Testament, six on "Church History," nine on "Christian Doctrine," four on "Winning Souls," eight on the "Presbyterian Church," and six on the "Church at Work in Sunday school." The entire book, except one section, is as well adapted to Methodists as to those for whom it is more particularly prepared. Various authors have been employed on it, all first-class.

DOWN IN PORTO RICO. By George Milton. Fowles, Eaton & Mains: New York. Price, 75 cents, net.

The author has carefully studied his topic on the spot for a year, and is well qualified to treat it. He gives first-hand information. He aims to help us all to a clearer conception of present conditions on our new island possession, that there may be developed deeper sympathy for a people struggling upward under many difficulties. To this end he portrays, with a facile pen, the social, moral, and religious customs, personal characteristics, education, economic condition, the industrial and political situa-

THE OLD PLEA

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The coffee drinker seldom realizes that coffee contains the drug Caffein, a serious poison to the heart and nerves, causing many other forms of disease, noticeably dyspepsia.

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"At first I was troubled with indigestion, but did not attribute the trouble to the use of coffee, but thought it arose from other causes. With these attacks I had sick headache, nausea and vomiting. Finally, my stomach was in such a condition I could scarcely retain any food.

"I consulted a physician; was told all my troubles came from indigestion, but was not informed what caused the indigestion, so I kept on with the coffee, and kept on with the troubles, too, and my case continued to grow worse from year to year, until it developed into chronic diarrhea, nausea and severe attacks of vomiting, so I could keep nothing on my stomach, and became a mere shadow, reduced from 159 to 128 pounds.

"A specialist informed me I had a very severe case of catarrh of the stomach which had got so bad he could do nothing for me, and I became convinced my days were numbered.

"Then I chanced to see an article setting forth the good qualities of Postum, and explaining how coffee injures people, so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came on at long intervals, and I was soon a changed man, feeling much better.

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned, and I again returned to Postum. Would you believe it, I did this three times before I had sense enough to quit coffee for good and keep on with the Postum; the result is I am now a well man, with no more headaches, sick stomach or vomiting, and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

Look in packages for the famous little book, "The Road to Wellville."

tion. He speaks very hopefully of the latter, and has full faith in the ultimate success of the Porto Rican people, that they will eventually, and perhaps in a comparatively short time, demonstrate their fitness for entire self-government, and take their place as a worthy member of the sisterhood of States. Numerous illustrations from photographs adorn the book, one very pretty one being on the artistic cover.

THE PRINCESS OLGA. By Ervin Wardman. Harper & Brothers: New York. Price, \$1.50.

A stirring romance told with plentiful vivacity and vigor. The author has managed very cleverly to mingle mediæval survivals and modern machinery. Crevonia, where the abundant action takes place, is supposed to be a small, independent kingdom in the heart of Europe, kept intact for a time by the jealousies of the great powers on either hand who covet its river. Certain mining interests there held by American bankers complicate matters and compel them to interfere with the succession to the throne. They send an American engineer, named Harding, to look after affairs for them, and he gets entangled with the Princess. There are many intrigues and attempted assassinations, plots and counterplots, mysteries, abductions, escapes. Adventure, excitement, daring, love, are mingled in due proportion. It will fill an idle hour or two with interest.

IN THE DAYS OF SCOTT. By Tudor Jenks. A. S. Barnes & Co.: New York. Price \$1.

Already the author has given us, in this convenient series, the lives of Chaucer, Shakespeare, and Milton. Now he comes nearer to our own day. His purpose is to tell of the influences and atmosphere of Scott's life so as to bring him into relation with the general events that affected all men of his time. In this way the reader is brought into closer sympathy with the great novelist and fuller appreciation of his work. Mr. Jenks counts it yet too early for a final verdict upon the works of Scott. He thinks, however, that he sees in the Waverley Novels the characteristics that stamp them as certain to live. They appeal to the deep and eternal emotions, the permanent elements of human nature; they have that breadth of view which will insure their appreciation even after the conditions of life contemporary with them have passed away.

BETWEEN TWO MASTERS. By Gamaliel Bradford, Jr. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

A Boston story, most truly. Commonwealth Avenue, State Street, the Fens, and all the rest of it are abundantly in evidence. But the main theme of the book is in no way local. We have depicted the struggle of a young Harvard graduate and football expert to decide whether he shall accept the millions that are offered him (on condition that he devote himself to business with all the moral taint which that seems to him to imply), or follow the impulses which prompt him to help men, the call to unselfish service. The evils of business as it is conducted on modern business principles — getting rich by making somebody else poor — are distinctly set forth. That the hero chooses God rather than Mammon, in spite of the very strongest inducements to the contrary, is very satisfactory, and the conflict is exceedingly well portrayed. What may be called, perhaps, the Episcopal way of conversion, in distinction from the more catastrophic, cataclysmic way usually assigned to the Methodists, is admirably shown. "His soul seemed to sweep up and out into its native element, like some unpinioned eagle of the sea. There was no question of surrender, no thought of giving up or looking back. The bonds were burst, the walls were faded, the bars were

shattered. The life in God, the love of God, seemed not to be a giving, but an immense acquiring of light, of power, and of joy, something to be held, something positive, to be imparted to others, to be spread broadcast, as far as one's influence would reach."

MARK TWAIN'S LIBRARY OF HUMOR. Vol. II. Women and Things. Harper & Brothers: New York. Price, \$1.50.

Thirty selections from such writers as George Ade, John Kendrick Bangs, Robert J. Burdette, William D. Howells, Henry W. Shaw (Josh Billings), and Marietta Holley. It is of much the same calibre as the first volume, already noticed here. The humor is of a quiet, subtle kind, for the most part, and the reader will be in no danger of hurting his sides or bursting off his buttons. Some of the pieces, indeed, are scarcely funny at all, but only caricatures. But many, no doubt, will find more to laugh at in it than we have done. There are few things wherein tastes so much differ as in matters of this sort.

MADELINE, THE ISLAND GIRL. By Hope Darling. Eaton & Mains: New York. Price, \$1.

The island is Mackinac, in the Straits of that name, connecting Lakes Huron and Michigan. The story turns upon a secret wrong, which is revealed in one of the final chapters, followed by repentance and forgiveness, and all ends well. It is a pleasant narrative of ordinary people, by one of our valued contributors, whose stories have found wide acceptance by the religious press.

Magazines

— In the *World Today* for June San Francisco figures largely. Its destruction is told in pictures, and there are articles on "Watching a City Perish," "Earthquakes," and "What Makes a Volcano." The young mayor of Milwaukee, Sherburn Merrill Becker, thirty years old, and, according to the account, a "surreptitious reformer," is well described. The new five-million-dollar "Cook's County Court House," the "Fish Industry on T Wharf, Boston," "Chicago's Traction Question," "The Potential Value of a City Roof," "A Modern Diving Rod," "White Coal and the New Italy," are all excellently set forth and very interesting. By white coal is meant the inexhaustible hydraulic power which is being drawn from the glacier streams rising in the snow-crowned Alps, by which northern Italy is being rapidly revolutionized. The figures of progress are astonishing. (*World Today* Co.: Chicago.)

— One of the very best articles in the *Atlantic Monthly* for June is by Prof. T. N. Carver, of Cambridge (a Methodist, by the way), who attacks the question: "How Ought Wealth to be Distributed?" After mentioning the three theories — the aristocratic, the socialistic, and the democratic — he argues strongly for the latter — "that wealth ought to be distributed according to productivity, usefulness, or worth." He holds that the full realization of this theory of distributive justice would secure the highest possible well-being of society, so far as that is dependent upon legal control, and that the reformer who works toward the fuller realization of this principle will be working in harmony with the laws of social progress instead of attempting to turn society backward or shunt it off on a side-track. Two bright sketches in the Contributors' Club on "Phonetic Spelling," and "Do Women Enjoy One Another?" are worth reading. (Houghton, Mifflin & Co.: Boston.)

— *Farming* for June is so fascinating that it almost makes one wish he were a tiller of the soil. Some of the topics ably handled and plentifully illustrated are: "Making Money by Home Work," "A Good Road for \$10 a Mile," "The Farm Help Problem," "Big Returns in Growing Trees," "The Profits of Breeding Draft Horses," "Some Facts about Irrigation," "Western Sheep-Raising as a Business." The regular departments are: "How to Keep Well," "The Farmer's Wife," "Swine," "Poul-

try and Pigeons," "Wood Lot and Forest," "Field Crops," "Dairy Notes," "Markets and Marketing." (Doubleday, Page & Co.: New York.)

— The *Voice of the Negro* for June takes up "Susan B. Anthony," "A Warning to the South," "Roosevelt and Hayti," "A League of Southern Americans," and similar topics. (*Voice of the Negro*: Atlanta, Ga.)

— *Recreation* for June opens "With the Free in Arizona," telling how the people of the plains enjoy the simple life in the pursuit of health and happiness. "Calling on the Marsh Birds," "Girls on a Round Up," "Salmon Fishing Made Easy," and "A Swing around Vermont," closely follow. Especially spicy are the editorial pages which give "A Judicial Opinion of George O. Shields," formerly publisher of *Recreation*, but latterly inimical to it, whose gross misdemeanors have now been brought out in court, to the editor's great satisfaction. (William E. Annis: 23 W. 24th St., New York.)

— *Donahoe's* for June shows the large losses sustained by the Roman Catholic Church in the San Francisco fire. The Old California Missions are well set forth by pen and camera. "A Word Portrait" (with some pictures) of Kubelik, the noted violinist of Hungary, is given. And there are other good articles. (Donahoe Publishing Company: Boston.)

— The *June Missionary Review of the World* contains an extended sketch of the early years of the Methodist Mission in India, by Miss Clementina Butler, the last graduating class at Bareilly having a place as frontispiece. The first editorial — by Dr. Pierson evidently — emphasizes his favorite premillennial idea that we are not to expect a large ingathering under the present dispensation, but only an elective outgathering — which is not, of course, by any means the idea of the church in general. (Funk & Wagnalls Co.: New York.)

— The *June Critic* begins publishing an elaborate novel, "The Lion and the Mouse" — novelized "from the play of that name by Charles Klein and Arthur Hornblow. It has, also, a very noticeable poem by Samuel V. Cole, on "Greatness," in a much more serious vein than is common with popular magazines. It declares greatness of aim to be "seeking God's perfect and best." It says right nobly and truly:

"Love what He loves, and, child of the sod,
Already you share in the greatness of God."
(*Critic* Co.: New York.)

— The June number of the *St. Nicholas* is simply crowded with good things, but that seems to be the way with every number. It is no wonder the young people like it. (*Century* Co.: New York.)

— The *Bookman* for June is chiefly notable for the closing chapter of Mr. Peck's "Twenty Years of the Republic," which has been running in this periodical for the last eighteen months, and which will appear in book form in the early autumn. It is a marvelously well-studied picture of our own times, and the final reflections are very valuable. He deems that the civilization of the United States has been rapidly assimilating itself to that of Europe; that a compact and highly complex State has been emerging, with all the characteristics of the Old World monarchies. He has good hopes for the future of the nation, having, with Lincoln, "a patient confidence in the ultimate justice of the people." The best selling books of the last month have been "Lady Baltimore" and "The Spoilers." (Dodd, Mead & Co.: New York.)

— Whatever changes may have come over modern verse and prose, Tennyson at least has not gone out of vogue. All lovers and students of his greatest poem, "In Memoriam," will enjoy the article "In Memoriam Fifty Years After," which the *Living Age* for June 9 reprints from the *Edinburgh Review*. It incorporates and discusses some of the more important of the poet's own annotations upon the poem, recently published for the first time.

FAVORABLY KNOWN SINCE 1826. BELL'S
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Lasell's Golden Jubilee

Continued from page 773

and it may be a mathematical proposition that his words are half true at a jubilee anniversary. If the poet had been more observing, however, when he wrote, —

"In fact, there's nothing that keeps its youth,
As far as I know, but a tree and truth,"

he would have added to the exceptions such an expanding and fruitful growth as that which, crowning the hill in Auburndale, blooms and bears fruit continually and simultaneously, like an orange tree in the tropics. Lasell has changed its character since it had being. Now it is distinctly under Methodist auspices. But its founder was a Congregationalist, and Methodism had no foothold in the beginning; while there is a tradition that it was snatched like a brand from the burning by earnest Methodist brethren in order to save it from the dread fate of becoming a Roman Catholic institution. Just imagine these wholesome featured young women preparing for convent life or making ready to enter some sort of sisterhood, or Principal Bragdon a Catholic priest! How it goes against the very fundamental idea of the eternal fitness of things!

It was in 1851 that Prof. Edward Lasell, professor of chemistry in Williams College, with money provided by a worthy and far seeing aunt who wanted him to start a school for girls — so the tradition runs — came to Auburndale as the fittest place for the enterprise. One of the early catalogues has a portrait of him — a young man, with face full of strength, activity, kindness and intelligence, evidently, to judge by the picture alone, a master mind, well fitted for accomplishment in the world of affairs. In September of that year, the tradition runs, in company with Joseph L. Partridge and Charles C. Burr — names long known and highly honored in the history of Auburndale — he selected the site for the new girls' school. A building was erected which forms the west part of the present structure, though not as high as it is now by two stories. But the young founder was to live hardly more than long enough to give his name to the seminary. Being engaged to deliver a course of lectures in the Lowell Institute in Boston, he drove home one freezing winter night after speaking, and then contracted the cold which ended his life.

At the beginning, according to the use of the English language which seems so repulsive to us today, the name of the institution was "Lasell Female Seminary." After the death of Professor Lasell, his brother, Josiah Lasell, and George W. Briggs took the enterprise in hand, and the names of Briggs and Lasell on the first catalogue show their headship over the seminary.

The first board of trustees (those for the year of 1852 to 1853, as given in the catalogue) included Joseph L. Partridge, William Jackson, Henry L. Sabine, George W. Briggs and Josiah Lasell. Great prosperity was enjoyed by the new seminary from the outset. In the catalogue of the second year are the names of 125 students. Studies were not nearly as advanced as now, as a rule, yet those girls had to study the solid text-books of the day, for one sees in the list the names of Butler's "Analogy," "Evidences of Christianity," Whateley's "Logic," and Wayland's "Moral Science." Those were in the fourth year of the general course — for that was the length of the curriculum then, and there was a primary department also.

So the seminary lived on till 1864, when it passed into the hands of Rev. Charles W. Cushing, principal of Newbury Semi-

nary, Vt., and he brought in, as a part of the new financial backing of the enterprise, William Claflin, the wealthy shoe manufacturer who afterward was Governor of Massachusetts, and Jacob Sleeper, whose name, perpetuated in Sleeper Hall of Boston University, proves what a friend he was to education. Under the lead of Rev. Mr. Cushing the seminary continued for ten years. Then came the change whereby it passed into distinctly Methodist control, and then was the time of apprehension lest the Catholics get hold of it. Joseph H. Chadwick was president of the twenty trustees, and they were all Methodists. The new head of the seminary was Principal Charles C. Bragdon, a young educator with a soldier's record in the Union Army in the Civil War, who found in this peaceful opening the opportunity for a long life of progressive and helpful activity in behalf of many hundred young women who have finished their education in his institution. When he took the seminary there were only 18 students in attendance. The present term there have been 172. Twice has Dr. Bragdon raised the standard of scholarship so that there has been no graduating class, and he has always sought to make the course of study such as would best fit a young woman for her active duties in life. Under his management the home of the students has been enlarged repeatedly. Not only has there been a large addition to the main building, but a new principal's house has been built; and a new gymnasium, erected after consultation with Dr. D. A. Sargent, head of the gymnasium of Harvard University, has been added in the form of a very tasteful building. Across Woodland Road, to the north, a dwelling has been acquired where some of the pupils are housed, and on an elevation a little to the east of the main building has been built a new dwelling which is also used as a part of the daily conveniences of the faculty and students. All together, these buildings, set on a hill surrounded by trees in a profusion of heavy leafage at this jubilee season, make an exceedingly beautiful and homelike group, where any young woman who wishes for an education has an abundant opportunity to make the most and best of herself. The first half of the quotation, "Where every prospect pleases," is conspicuously true, and one who sees the students will say that the unquoted half is as conspicuously false.

For fifty years Lasell has been making a reputation among her neighbors, and it is as high and pure as any mother could wish for her daughter. During these years these young women have gone in and out among the people of Auburndale, and not a blemish has occurred to tarnish the purity of the record. Social commingling with the people of the villages, as if the students were part of the home life of the community, is not permitted. That would be too much liberty for young women away from home, busily engaged in their studies. Yet so skillfully is the relation of seminary to village maintained, that there is no feeling of separation, but of friendliness and acquaintance. The students attend such of the three churches of Auburndale — the Methodist, the Congregational, or the Episcopal — as they choose, after having been given an opportunity to make an intelligent choice. The Sunday appearance of the students makes the entire village feel acquainted with them, in the mass, if not personally. More than that, it has long been the practice of Principal Bragdon to invite the people of the village to the frequent lectures, musicales, or other entertainments which are given at the seminary. Besides this, the seminary anniversaries, such as have

just been witnessed, are a yearly attraction for all beholders. The grounds a blaze of light, the sweetness of the music upon the night air, the weirdness of the scenes at the annual book-burning, and other striking incidents in which the students are the chief factors — the seminary the brilliant centre and the people the pleased spectators — all makes seminary and people on the best terms, and brings the seminary into the public life of the village, though never to the point of interfering with its efficiency or making any untoward circumstance probable. Auburndale has always been proud of Lasell, and always speaks a good word for it.

To describe the inner life at the seminary, as it has advanced during the fifty years, would need the pen of a long resident and close observer. In the absence of such qualifications, let the picture be drawn, as it must be, from the facts which are patent to every one who has come in contact with the management and has seen the demeanor of the students. First of all, one would say confidently, here is a happy and wholesome home life, as far as the institution can take the place of the family. Admitting that we are all human and that there are exceptions to every rule, that every one is not at her best at times and that the slime of the serpent is over everything earthly, yet it would be difficult to find in actual operation an institution where the daily appearance of the students was more positive proof of habitual joy and prosperity than at Lasell. Discipline, of which there must be no lack with young women away from home and not reached the age when the law says that they are their own masters, sits so lightly upon them that they show no open chafing, whatever any particular girl may mutter to herself. An air of healthful young womanhood, modest, well cultivated, full of common sense, preparing with due appreciation for the duties of maturer years, pervades the seminary, and mothers ambitious for their daughters, that they appear refined, modest and attractive, fathers desiring that they prove themselves sensible and well balanced, would say, judging the seminary by its products, that here was a place where they could put their daughters and feel assured that the result would justify their venture. Judged by the modern practice of exhibits, the exhibit of Lasell in the shape of young women is sufficient to win for it the much-prized blue ribbon.

Principal Bragdon is looking forward to the needs of the future, as well as studying the traits of the women he has to educate, when he shapes his curriculum to their needs. He has the satisfaction of knowing that he and this Methodist school have been well at the front in the introduction of courses which have proved advantageous to the graduates. In all important respects the seminary is abreast of the times. Classical studies he makes less prominent than some of the educators of young women. He makes more of what fits for practical life, and, at the same time, gives the training in mind, morals and cultivation which are now a part of a thorough education, so that when the students leave the seminary they will realize that their college instruction has fitted them for entrance upon their actual work, not that they must, first of all, unlearn about all they have been studying in order to make a real beginning in life. Hence it is that Lasell was the very first to introduce cooking, hence it makes much of its department of domestic science, why it pays attention to household decoration, sanitation, and other practical matters, while, at the same time, it gives instruction in modern languages, history, civics, English,

chemistry, commercial branches, and supplements them all with a strong course in physical culture, so that the sound mind shall be blessed with a sound body as a means of its activity and of its expression. It is this combination which makes Lasell the power it is for good. This has been reinforced by many faithful instructors, whose work is manifest in the product of the seminary, but whom there is no space to mention here.

Jubilee exercises were full of glad memories of the years that are gone, and the responses which were received, either by letter or in person, even from members of the earliest classes, showed how strong was the bond which held these women to their Alma Mater. Yet the number might have been larger, much larger, doubtless, had their addresses been known. Principal Bragdon said, at the final social gathering at table Tuesday evening, that all of the records of the years before his time had been destroyed, and that it was impossible to learn the addresses of non graduates of those days other than as they had been stumbled upon accidentally. All through the reunions and in the public exercises there was evident that prime feature of Lasell, which appeals so strongly to the mothers' hearts particularly — the training for home life of an exalted quality. How this purpose was manifest appeared in the poem written for the occasion by Miss Frances Bent Dillingham, of Auburndale, which was distributed at the plates on Tuesday evening, one stanza of which is as follows:

"Thy noblest crown and beauty
Are homes from palm to pine,
And lives of gracious duty
From sea to sea are thine;
While women's brave hearts beating
With hope and faith untold
Are round this dim earth meeting
Like marriage ring of gold."

Tuesday afternoon was given to reminiscences from the "old girls," as the past-timers were more than once familiarly called by their fellows, and many were the incidents recalled which went close to the hearts of listeners, and friendships of old days were renewed after many years of separation. Really these scenes and these hours were the most important of the celebration. They showed the strong hold which the seminary had and retains upon the women who have come under its influences. They seemed to bring up the seminary, as far as its molding and love-inspiring power is concerned, to the grade of the best colleges. They proved an alumni spirit and showed a loyalty just as abiding and tender as that which exists among the more pretentious educational institutions. This is a good test of the abiding influence of the seminary upon its students, and Lasell stands the test perfectly.

Public exercises were worthy of the occasion, and they were well attended, but cannot be mentioned in detail in an article of this kind. Bishop McDowell's address of Tuesday forenoon is highly spoken of by listeners. Ex Gov. Long's witty remarks in the evening were laughingly appreciated. Dr. Leon T. Vincent's warnings in behalf of "heroic reading" touched upon a subject of timeliness and importance. Alfred Hemenway, the first lecturer upon Law at Lasell, spoke most brilliantly. President Huntington brought the greetings of Boston University in his cordial way. Preceptress Pettes ('80) spoke charmingly to "The Alumnae," and Instructor L. Packard ('83) wittily on "Echoes from Old Catalogues." Other speakers added to the feast of good things, and the golden jubilee came to an end with Lasell more of a seminary than ever, and more exalted in the minds of friends, graduates, members

and the public because its power to mold and to hold had been demonstrated to absolute proof.

SOME RECOLLECTIONS OF HARRISON HALEY

REV. O. W. SCOTT.

MAY I be permitted, Mr. Editor, to supplement your excellent appreciation of the late Harrison Haley, of Dover, N. H., by a few lines, which I am moved to send you?

I was pastor of St. John's Church when that edifice was built, becoming pastor largely through Mr. Haley's desire and influence. I saw much of this man, and found him all that you have described — and more. I noted his great enthusiasm in the work of church building, and counseled with him in planning the new structure. Though the pastor was often consulted, Mr. Haley was determined that he should not be burdened with the work. A building committee of the best men in church and congregation had been elected to carry the burden, and they did it. I was given to understand that I should not be disturbed in my pulpit and pastoral work. I subscribed a modest sum for the new building, but the subscription was promptly crossed off the list.

Just before the corner stone was laid, a lad in the Sunday-school brought, in his little express cart, ten pressed bricks as his contribution. Our hearts were greatly moved at this expression of interest, and Mr. Haley received that gift as kindly as if it had been ten dollars. He had those ten bricks laid directly above and upon the corner-stone, in honor of the giver.

You speak of the chime of bells — the only chime in New Hampshire, except one in Concord. I know the history of that chime. Nearly all the money for it was raised in the city of Dover (\$3,500), and so generous was the response of the citizens, that our congregation needed to raise for this expense but \$350. Mr. Haley secured the entire amount. Being cashier of a bank, he knew the moneyed men, and could reach them as could no other man of our officiating.

Mr. Haley was superintendent of the Sunday school for (I think) twenty five years. During this long term of office the school flourished greatly, numbering 500 at times. The primary department alone numbered 100.

Harrison Haley was a religious "hustler" before that term was coined. He "brought things to pass," and withal he was the pastor's helper and friend. Though dead, he yet speaketh.

Newton Upper Falls, Mass.

Is there not hope and comfort in the thought that God draws distinctions so fine that we cannot even understand them now? There may be infinite exemptions before the mercy seat, where now we can see only inevitable condemnations.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Merwick District

Windsorville. — In the early part of May a reception was given the pastor in the form of a May-basket party. A company of about fifty members of the church and congregation constituted the gathering. The basket was presented by Mr. Charles Ladd in a neat speech, to which the pastor, Rev. George O. Richardson, responded with most hearty thanks for the valuable contents of the basket. After these

formalities had been disposed of, the evening was passed in a social and pleasant manner, Mr. Charles Ladd and Mrs. G. O. Richardson presiding at the organ. After the company had retired it was found that the basket was filled to repletion with the substantial things of life. On May 30 the local Post of the G. A. R. met in this church to do honor to their silent comrades. The address was delivered by the pastor. A recitation was given by Miss Celia Proctor, who is a soldier's daughter, entitled, "The First Decoration Day." The children sang three selections and the choir two. The Sunbeam Circle gave an entertainment in the church vestry, June 7. The Misses Lillian and Rosa Zinsner sang two very taking solos. Mrs. Richardson, who is the president of the Circle, gave a recitation, followed by a select reading by the pastor. Cake and ice cream were sold in large quantities. The evening was a very pleasant and profitable one, both socially and financially. June 10 was observed as Children's Day. In the morning the sermon was on "Education," and in the evening a good concert was given by the children. The church was beautifully decorated with laurel, ferns and daisies, under the direction of the Misses Celia Proctor and Rosa Zinsner.

Burnside. — The Epworth League is making good progress under the efficient leadership of its recently elected president, Rev. J. B. Ackley. Excellent arrangements were made and executed for Epworth League Sunday, to the enjoyment and profit of the excellent audiences in attendance on that day. In the evening the address was given by Mr. Herbert Howard of the class of 1907, Wesleyan University, and was listened to with marked attention. Miss Mattie G. Clark, a teacher in the public schools, has been appointed superintendent of the Junior Epworth League, and is doing efficient service in that capacity, being ably assisted by the pastor's wife, Mrs. Allen. At their last gathering 36 were present. On Children's Day, June 10, the pastor, Rev. J. H. Allen, preached an appropriate sermon and baptized 8 children. In the evening an interesting concert was given under the direction of the superintendent, Mr. James S. Forbes.

Wapping. — On June 3, Rev. J. F. Robertson preached the baccalaureate sermon in the Congregational church. The audience gave a most interested hearing to the able sermon. Mr. Robertson is a member of the New York East Conference, and is now on his second year in supplying this church. His preaching and pastoral services have given great satisfaction to the church, and also to the entire community.

Jewett City. — The Epworth League of this church has received a gift of money from a friend who is interested in missions, and who wished to do something definite for the cause, to be used in educating a young man in India for one year. This fund is to be called the "Epworth League Jubilee Scholarship Fund." The League will receive the photograph of the young man and two letters. This is a worthy cause to help, and the method adopted is highly commendable, and should be imitated by many. Rev. C. H. Van Natter is the pastor of this church.

Norwich, Trinity Church. — The pastor, Rev. Dr. M. S. Kaufman, delivered the Memorial Day address before the veterans of the G. A. R. and their friends, which seems to have given great satisfaction to these venerable patriots, who declared that they had never heard a better one. Children's Day services were full of interest. In the morning the pastor baptized 9 children and gave a sermon on "A White Life." In the evening the concert, gotten up by Mrs. Kaufman, was greatly enjoyed by an immense audience. In it there was much music, double quartets, full choruses, boys' quartet, misses' quartet, solos, declamations, recitations and object lessons. It was a most elaborate affair, and was carried out in a charming manner. The decorations were special flowers — mountain laurel and rose. April 29 was San Francisco Day; May 13, India Jubilee Day; and May 27, Old People's Day. The pastor's success has been marked; and yet better and greater things are looked for in the near future.

Stafford Springs. — A very pleasant and interesting event occurred in the beautiful church in this village on Tuesday noon, June 5, when Miss Edna Laura Reed, daughter of Judge and Mrs. Joel H. Reed, was united in marriage with Mr. Alonzo Alfred Hainsworth, of Boston. The

ceremony was performed by Rev. Thomas Tyrie, pastor of the church, the double ring service being used. The interior of the edifice was beautifully decorated with pink and white, with a green arch of laurel. After a brief wedding trip Mr. and Mrs. Hainsworth will reside in West Somerville, Mass.

Hazardville.—Rev. G. A. Grant announced, on Sunday, June 3, that a missionary meeting would be held at the parsonage on Tuesday evening, and at the same time requested a large attendance. The request received a most hearty response, and was turned into a genuine surprise to the pastor and his wife, it being the 25th anniversary of their marriage. Mrs. Douglas King, of Thompsonville, sang; Rev. Dr. James Coote, of Thompsonville, made a very appropriate address; and Mrs. Teresa Hancock read an original poem, which was well received. Mr. Edward Prickett made the presentation speech, and then handed to Mr. and Mrs. Grant one hundred silver dollars. Mrs. Fred Root presented to Mrs. Grant twenty-five pink roses. The pastor, recovering from his surprise, succeeded in making a very pleasant and suitable response. The occasion was a very delightful one to all, and especially to the family residing in the parsonage. This church has for many years been greatly interested in missions, but this missionary gathering was certainly unique, profitable and unusual.

Personal.—Dr. and Mrs. J. I. Bartholomew have just returned from Baltimore, where they attended the graduating exercises of the Woman's College, their own daughter, Miss Josephine, being a member of the graduating class. Miss Bartholomew was highly honored in being chosen by her class to deliver the Ivy Oration. She and five others in a class of fifty-eight were admitted to membership in the Phi Beta Kappa Fraternity. This is certainly a high honor, and speaks well for the scholarship of Miss Bartholomew.

X. Y. Z.

New Bedford District

Middleboro.—A joint session of the East Bristol, Union and Plymouth Neighborhood Conventions (interdenominational) was held here recently. Revs. O. E. Johnson and J. S. Bridgford represented our church in the program.

South Middleboro.—Rev. C. E. Jerney came, upon invitation, from Wilkesbarre, Pa., to deliver the oration on Memorial Day. He was the very popular supply pastor of our church here last year.

Acushnet.—The Sunday-school convention for this district was held in the Methodist Church. Miss Estelle Huril, a contributor to ZION'S HERALD, spoke on the "Use of Pictures in Bible School Training."

Memorial Day.—In New Bedford the Boys' Brigade of the County Street Church assisted in decorating graves. George W. Penniman gave the oration at Fairhaven, Rev. Geo. H. Bates at Smith's Mills, and Rev. James Biram at Provincetown.

West Dennis.—A most enjoyable India Jubilee service was rendered here. Mrs. E. W. Sears gave a paper on "Our Heroes in India," Mrs. I. W. LeBaron one on "India in Transition," and Mrs. Mary M. Chase presented "The Heaven Side of India." The address of the pastor was on "The Climax of History."

Nantucket.—Memorial Day services were held in the Methodist Church, in the evening, the oration being delivered by Rev. B. F. Kaynor, other pastors having parts in an excellent program.

Chilmark.—The work of decorating and painting has begun, and the arrangements for moving the parsonage to a more central location are being made. This new parsonage site is the gift of the heirs of Capt. B. N. Tilton, in memory of their parents. A layman writes: "Under the indomitable energy of the pastor, Rev. A. S. Muirhead, the church is working up to a fuller realization of leadership and influence."

District Stewards' Meeting.—Twenty-one churches were represented at the annual session, which was held at Middleboro. Presiding Elder Ward presided, and H. L. Chipman served as secretary. It was voted that the apportionment for Bishops be the same as last year, or one and one-third of pastoral claims for each church in the district, with an additional

collar for each church paying \$1 000 or more for pastor's support. Voted that the apportionment be the same as last year for presiding elder's salary, or four and three-quarters of pastoral claim. The presiding elder was called upon for report of result of omitting second and third quarterly conferences for evangelistic work. He said he spent eight weeks in directing evangelistic work, and in that time visited ten churches, in each case receiving expressions of helpfulness, and in some cases marked results. However, he felt it a loss to the local church where no visit was made, and personally felt he lost something in the grasp of the churches when quarterly conferences were omitted. All in all, it seemed to him that the plan of former years better served the general interests of the churches. After lunch Presiding Elder Ward gave an address: "Our Church Militant: Can We Win?" G. W. Paine, Job Gardner, R. F. Raymond, A. F. Lane, and Levi Crowell spoke.

New Bedford, Howard St.—This church had its origin in a Sunday school and a very efficient Ladies' Aid Society. In recognition of this, a Sunday service in the interest of this Society was largely conducted by it. Twenty ladies read Scripture selections. An historical sketch was given by Mrs. Sarah A. Slason, president. The poem, "The Raising of Dorcas," written for such a service by Rev. A. J. Hough, was read in the following divisions: "In the Upper Chamber Beside the Sea," pastor; "Only a Worker with Needle and Thread," Mrs. William Pattison; "Peter's Prayers Dorcas' Choice," Mrs. Gilbert Brownell; "The News Through the City of Joppa Spread," Mrs. G. H. Bates; "The Spirit of Dorcas is Still Abroad," Mrs. S. A. Slason. There was special music by the choir, E. E. Stevens chorister, and the song, "Help Somebody Today," was sung by a trio of honorary members—J. H. Aindow, Edgar Jackson and Harrie B. Jennings. The address was on "The Service of Martha."

Cottage City.—The 71st annual camp-meeting of the Martha's Vineyard Camp-meeting Association will be held Aug. 19-26. The preachers for July and August are expected to be: Rev. Drs. J. Wesley Johnston, E. R. Thorndike, J. H. Mansfield, John Galbraith, S. M. Dick, A. B. Leonard, C. L. Mead, C. M. Melden, John Krantz, J. M. Buckley, J. D. Pickles, C. E. Locke, R. J. Cooke, L. B. Bates, Bishop I. B. Scott, Bishop Goodsell, President B. P. Raymond, Revs. L. M. Flocken, Charles Smith, H. H. Critchlow, G. G. Scrivener, H. A. Ridgeway, L. G. Horton, T. J. Everett, W. H. Butler, Joseph Cooper, M. B. Wilson. Dr. Melden and the last eleven preachers in this list are members of this Conference, all in the pastorate except Rev. L. G. Horton, of East Greenwich Academy. The following entertainments have been arranged: The American vitagraph on eight evenings during July and August; Hon. J. H. Fairbanks, for two illustrated lectures; the Ashton Lewis Company for two concerts; Bishop Fowler for his celebrated lecture on Abraham Lincoln; and Hon. Leslie M. Shaw, who will speak on some phases of the national government. Besides these already named there will be the usual band concerts and at least two general illuminations, which have proved such attractive features in past seasons. Very many repairs on the property and improvements to the grounds are being made this year. The preachers for Union Chapel are: July 1, Rev. F. B. Upham, D. D., Bridgeport, Conn.; July 8, Rev. Walter Rockwood Ferris, Middletown, N. Y.; July 15, Rev. S. M. Dick, D. D., Worcester; July 22, Rev. Paul M. Strayer, D. D., Rochester, N. Y.; July 29, Rev. C. H. Mead, D. D., Newark, N. J.; August 5, Rev. Edward Evans, Foxboro; August 12, Rev. Francis J. Van Horn, D. D., Newark, N. J.; August 19, Rev. Dr. O. S. Davis, New Britain, Conn.; August 26, Rev. H. Francis Perry, D. D., Toronto, Canada.

New Bedford.—The spire of the Allen Street Church, being considered unsafe, has been taken down. The church was built in 1842, when the south part of the city was thinly settled. This church spire was then a conspicuous landmark, and the bell was used for several years for fire signals.

Cataumet.—The public reception accorded Rev. E. S. Hammond and family was a notable event in the current history of this church. Francis K. Irwin, the Sunday school superintendent, acted as master of ceremonies. Greetings were given by the pastors of the neighbor-

ing Baptist and Congregational Churches. The choir has been revived. The pastor meets some of the boys and men once each week for instruction in reading music and in part-singing. Occasional cottage meetings are being held for the benefit of the outlying sections of the parish. The pastor is just completing his first round of calls, and is greatly enjoying this delightful Bay side location and the people with whom he has been sent to labor.

Cape Cod.—Seven thousand copies of the Summer Resort Announcement have been distributed and mailed to the churches for circulation, thanks to Rev. M. S. Stocking, of Falmouth, whose energy in securing advertisements made payment for so large an issue possible.

C. H. S.

EAST MAINE CONFERENCE

Bangor District

Your correspondent is more and more impressed with the fact that the Methodists are the only people who have a settled pastorate. It was the writer's privilege to attend a double reception, given to the retiring pastor as farewell and to the new man as welcome. The pastorate was unbroken by even so much as a single Sunday. A new pastor in no way broke the continuity of the pastorate. The benefit to the work of a new systematic visitation is very great. Some who think they have been neglected are found by the new man. The curiosity-seeker comes to see what the new man is like,

They Laughed

At the Arguments on the Packages

The husband of an Ohio woman brought home some packages of Grape-Nuts one evening, and there was much discussion, but let her tell the story.

"Two years ago I was thin and sickly, and suffered so from indigestion, was very nervous, and could not sleep at night; I was not able physically or mentally to perform my duties, and was constantly under the care of our physician. I had tried plain living and all the different remedies recommended by friends, but got no better.

"One day my husband brought home two yellow boxes and said, 'The grocer wants us to try this food and report how we like it; he thinks it will help you.' I read all it said on the boxes about Grape-Nuts, and I remember how I laughed at it, for I thought it foolish to think food could help me. But the next meal we all ate some with cream. We liked and enjoyed the deliciously crisp and new flavor, so we kept on using Grape Nuts, not because we thought it would cure me, but because we liked it.

"At that time we had no idea what the results would be, but now I am anxious to have the world know that to-day I am a well and strong woman physically and mentally. I gained over 30 pounds, do not suffer from any of the old ails, and I know that it is to Grape-Nuts alone that I owe my restored health. They call me 'Grape Nuts' here in the home, and all of my friends have asked me the cause of it all. I have persuaded several of them to use Grape Nuts, and every one of them who has done so has been benefited, and I wish it were in my power to induce everyone who is sick to give this wonderful food a trial. We still have Grape Nuts three times a day and never tire of it." Name given by Postum Co., Battle Creek, Mich.

Ten days on this nourishing and completely digestible food will show anyone who is run down from improper feeding, a great change, sometimes worth more than a gold mine, because it may mean the joy and spring of perfect health in place of the old ails. Trial proves.

"There's a reason."

Look in packages for the famous little book, "The Road to Wellville."

and altogether there is a good revival of activities.

At the close of Conference the elder was worn to the breaking point, and a few days were allowed for absolutely necessary rest. Time had to be allowed for the many moving pastors to get to their new homes. There was a brief but somewhat severe illness in the elder's family. All these things united to delay the beginning of the year's travel. The knapsack was finally packed and strapped, and the elder initiated the new year's work with a 205 mile ride on the train. A wreck lengthened the pleasures of the trip to eleven hours!

Limestone.—The first quarterly appointment of the year was at Limestone. The people had been without a pastor since the late fall, and were a little scattered and discouraged. Pastor Greene made a strong and good impression from the first, and good congregations and encouraging indications greet the pastor on every hand. The salary was increased \$150.

Caribou.—On account of some of the delays mentioned, it seemed necessary that the pastor be left to hold his own quarterly conference. The year is opening well, with the best of prospects for a splendid year. A new Sunday-school has recently been organized in an out-neighborhood. The influence of last winter's awakening is still felt, and people are being added to the church.

Washburn.—Rev. I. G. Cheney, who has been pastor here for the past six years, has settled at Caribou, to be the head of the "Union Holiness Association of Aroostook County." The revival of the past winter has put the church in unusual spiritual condition. The people say: "In our pastor our prayer has been answered beyond all our expectation." This pastor will relieve the great burden of work on the Caribou charge by going to Woodland alternate Sunday afternoons.

Mapleton.—The name of this appointment has to be somewhat more inclusive than appears to a stranger. The parish not only includes Mapleton, but the plantations of Castle Hill and Chapman. This is not so much in the backwoods as people unacquainted with this garden of Maine would think. A thirty-acre field of potatoes is not large enough to cause remark. The cream of the young people are staying at home because the farming prospects are better than any other. Many of our young men shrink from the north woods of Maine, and prefer to stay in some little town that is growing the wrong way. The place to prosper is where there is prosperity.

Presque Isle.—A Sunday spent with this little society was full of cheer and encouragement. A loyal, faithful band of workers is steadily increasing and making its influence felt. Services are held at the village both morning and evening on Sundays. A promising Junior League has been organized. The people of the village cheerfully estimated their part of the pastor's claim at a larger figure than the entire charge formerly paid. The present great need is a church building, as now the people worship in a hall. It seems that there ought to be some wealthy layman who would be delighted to lend the Lord \$5 000 for this enterprise.

Fort Fairfield.—Though this charge has lost steadily in the removal of prominent families from the church and congregation, the outlook was never more encouraging. Mr. Geo. Faw-

cett, a newcomer to church and community, has taken hold of the Sunday school and is putting new life into it. The young people recently furnished the pastor money for the expenses of a much-needed vacation.

Easton.—Pastor Moore is one of the moving ones this year, and had hardly recovered from the weariness incident to this harassing experience, but the people are giving him a hearty reception. The outlook is excellent for one of the best of years. This charge has put the pastor's claim where it is ranking among the good appointments of the county.

Mars Hill.—Pastor Dunham is entering the work with courage and vigor. The parsonage is to be pushed to completion as rapidly as possible. Our church here has had its struggles, but the place is now growing with some rapidity, and brighter days are before us. Services are again resumed at the Bridgewater part of the charge, and the people are enthusiastic in the renewal of the work.

Hodgdon.—Pastor Jones is also one of the movers, and the move was perhaps the more difficult as he had not moved for five years. The work was left in good condition, and is going on well. The pastor's salary was increased \$50.

Linneus.—This is supplied by the Hodgdon pastor. Linneus also added \$50 to the pastor's claim. The lines have fallen to Pastor Jones in pleasant places.

Patten.—A brief business visit of the elder found the church prosperous and the pastor happy. The sum of \$100 is to be spent for new Sunday-school library books, and the pastor's salary was increased \$200. This puts Patten in rank with our best charges.

Monticello.—The new pastor here has been most heartily received. Some new carpets and new paper make the parsonage neat and comfortable for the pastor's family.

Houlton.—The elder's visit on a Sunday evening found a splendid congregation. The quarterly conference on a later evening took up the work of the year with enthusiasm. The pastor's salary was increased \$50. The pastor and his family are well settled, and the work opens well.

Golden Ridge.—Here is a country community with a neat little church surrounded with prosperous farms, and no other church within five miles, but as yet the elder has been unable to find a pastor. He must be a single man, as there is no parsonage. On a stormy evening recently a good congregation greeted the elder. A weekly prayer meeting is maintained, and the Sunday-school is to be reopened.

Smyrna Mills.—The people are properly delighted at the return of their pastor for another year. Some improvements are constantly being made in the property. Among these are the purchase of carpet for platform and main aisle of the church. The pastor's salary was increased \$50. Sunday was an exceedingly interesting and profitable day—love feast at 9 30, baptism of one infant and 4 adults at 10 30, with preaching by the elder, and the Lord's Supper, of which an unusually large number partook. In the afternoon the elder and the pastor went to a house and baptized another infant. In the evening the Sunday-school gave the Children's Day concert. One exercise presented an unusual sight, as it was composed of twenty-six girls. The church has never been as prosperous as today. BRIGGS

MAINE CONFERENCE

Portland District

Another annual turn of the Methodist kaleidoscope, and a new vision catches the eye. "One cometh and another goeth," but the work continues. Our Conference Minutes show an increase in membership of 172, and Portland District is reported as responsible for 148 of that gain.

Old Orchard.—First in order we desire to give notice of Portland District Camp meeting, which opens Tuesday evening, July 10, and closes Thursday evening, July 19. We are still advertising an old-fashioned camp meeting just as far as present conditions will allow. The circle of society tents is a thing of the past, as

also the old lanterns which made the darkness visible, and the wood fires upon the grounds reminding one of the old Jewish altars. Electric lights turning night into day and comfortable seats with backs instead of planks stretched across timbers, ought to give, not only comfort to the body and pleasure of mind, but add to our devotion a real spirit of thankfulness for the improved condition over the olden time. Will the pastors on the district stir up their people and get them interested in this meeting, and also plan to be on the ground themselves, not as visitors, but as preachers and workers? Comfortable rooms and good board can be secured at reasonable rates. Apply to Rev. I. Luce, Old Orchard. As to local matters, the year opens hopefully. Good congregations greet the pastor, Rev. D. Oastott, on Sunday morning. He was the orator at Saco on Memorial Day. We are all delighted to have Rev. John B. Lapham and family in our midst—permanently, we hope. Mrs. Hexakiah Chase, who has been critically ill, is much improved in health. The season is opening here with a rush. A busy summer is anticipated.

Portland, Pine St.—The pastor, Rev. J. F. Haley, and wife were given a royal reception in the large vestry on his return to serve the fifth appointment. Addresses of welcome were made by several clergymen and by Superintendent W. J. Weir on behalf of the church and Sunday-school. Sunday, April 22, a beautiful \$500 memorial window was unveiled in memory of Mr. E. M. Steadman, for many years president of the board of trustees. Since Conference a men's "Pine Street Brotherhood" has been formed, also a boys' "Knights of St. Paul," and a girls' "Pine Street Helpers." After the summer vacation these new organizations will be largely augmented by new members who are waiting to be initiated. The pastor's oldest son, Arthur B. Haley, now a junior in Wesleyan University, has been elected president of the student body, which is the highest honor in the gift of the students. The members and friends of Pine St. Church are hoping to lift the greater part of the \$7 000 debt before the close of the present Conference year. A large number of our families are going to spend their summer vacation at the Poland Camp-ground. June 10 was observed as Children's Day. The church was prettily decorated with flowers and potted plants. The pastor preached to the children and their parents; a large children's chorus choir sang. A splendid Children's Day concert was given in the evening. At the morning service the pastor baptized 8 and received 14 into full membership. In common with all the city churches the summer vacation has

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begun to make inroads upon the audience, but the church will remain open all summer.

Knightville.—Rev. J. A. Betcher reports four conversions since Conference. On June 10, 8 were baptized, 14 were taken into full connection from probation and 1 by letter, and 9 were taken on probation. The outlook for this church is excellent, and all are hopeful.

West End.—The new pastor, Rev. J. R. Laird, is meeting with much favor, and his pulpit efforts are highly spoken of. We see no reason why Methodism in this part of the city should not win. There are people enough who ought to be reached, and we hope they will be.

Washington Avenue.—This church is supplied by Rev. J. R. Laird. A new church edifice is under consideration. A fine lot has been secured and is nearly paid for. A friend recently deceased left \$300 to this society. Here is a large and prosperous section of Portland without a church edifice of any denomination, and a general local interest in the enterprise would make it an easy matter to "arise and build."

Cornish.—The people were full of smiles at our first quarterly conference. Rev. W. B. Eldridge and family were heartily received. The people with one accord feel that a good year is before them and plan to co-operate with the new pastor. This purpose, if executed, will insure success.

Kezar Falls.—Rev. H. A. Peare returned for the fourth year in response to the earnest wish of his devoted people. Mrs. Peare is still very ill, and has been a great sufferer for the past year. Several have been taken into the church since Conference. Rev. F. C. Potter, who has purchased a home in this village, is improving in health and is supplying a Free Baptist church at North Parsonsfield.

Gorham.—After a year and a half of rest, Rev. A. A. Lewis has recovered his health and is in the work once more. The people of Gorham were happy over the appointment, and gave a hearty reception to their new pastor and wife. Additional furnishings have been placed in their pleasant parsonage, and the official board voted to pay the pastor his salary every week. This is a wise business thing to do; and our churches, with few exceptions, could do the same thing if business methods were applied. Why not turn over a new leaf and try it this year? The Free Baptist Church at South Windham is supplied by Mr. Lewis.

Gorham, North St.—This church is supplied by Rev. D. S. Brooks, son of Rev. C. A. Brooks, of Norway. Having been trained in a successful preacher's home, his education is of great value in his new work. This is a community of intelligent, well-to-do farmers, kind and appreciative, and all seem to be pleased with their new pastor.

Westbrook.—The readers of the HERALD will remember, no doubt, that the pastor, Rev. A. T. Craig, underwent an operation for appendicitis several weeks before Conference. His recovery has been slow, and up to the present writing he has not been able to preach, and probably will not for the summer. This is a great disappointment to his people, who have been so patiently waiting for him to minister to them once more. He has a large place in their affections. His pulpit has been supplied from Sunday to Sunday for three months or more.

Ogunquit.—"With one consent they all began" to ask for the return of their pastor, Rev. A. S. Ladd. Their request was granted, and the people are happy. We have in our possession a rare document—a petition from the Congregational Church of Wells for the "return of Rev. A. S. Ladd as pastor for another year." These two churches should continue to unite; and when the "missing link" of electric line between Kennebunkport and York is built—and on good authority we hear it will be intact next summer—this will make one of the most desirable appointments on Portland District.

Maryland Ridge.—Rev. C. T. Spear was returned because the people were "strenuous" in their asking, and their exceeding kindness to their pastor last year made him feel that he ought to gratify their request. Things are moving hopefully. Recently the church edifice has been painted, and presents a beautiful appearance; for since the world began no such melan-

choly paint as that church has carried for the last twenty years was ever placed on anything but a hearse. B. C. W.

NEW HAMPSHIRE CONFERENCE

Concord District

Concord, Baker Memorial.—Here is a church that is enjoying a long-term pastorate. Rev. E. C. Strout is beginning the sixth year in this pulpit, and he is just as much beloved and appreciated as he was at the end of the first—a proof that our ministers wear well. A pleasant reception was given him on his return this year. It was largely attended and spoke volumes concerning the relations that exist between pastor and people. Mr. Strout occupies a large place in the life of the community. Why is it not much better for pastors to remain in commanding places for a term of years, when it can be done satisfactorily, and thus build up the church and enlarge its influence in the locality? It has certainly been wise in this case.

Woodville.—Rev. C. H. Farnsworth was heartily received in this live community. His cordial manner and aggressive methods are looked upon with much favor. He is a most original preacher. Here is a field that offers great opportunities. A railroad town, lively, hustling—its religious work must be of the most genuine kind. Mr. Farnsworth found the church in an excellent condition, and with his enthusiastic methods will continue to build it up for its greater usefulness.

Laconia.—Rev. W. A. Loyne, than whom there is none busier in the New Hampshire Conference, is at it with his usual vim in Laconia. He believes in the motto, "Keeping everlastingly at it brings success," and he translates it into life. Hence the three B's of Mayor Fitzgerald are coming to pass in this church—a busier, bigger and better Methodism in Laconia. The records of the church are to be revised—a thing which has not been done for years. At the anniversary of the Epworth League, thirteen new members were taken in. An auxiliary of the Woman's Home Missionary Society has been formed with fifteen new members. Our church, and along with it the entire community, is preparing for the Annual Conference next year. This will prove an uplift and a help to Methodism here; and Mr. Loyne will entertain us royally, for he knows how.

East Colebrook and East Columbia.—The people of these two parishes went to the parsonage one evening recently and gave their new pastor and wife, Rev. and Mrs. A. H. Reed, a most delightful reception. In spite of the pouring rain, a good number came. Speeches of welcome were made by the prominent laymen from each church, to which the pastor responded. The pastor manages to keep busy in this large double charge, but lest he might be idle he has added a third preaching service to his regular Sunday services by going a little way out of the parish to a nearby village. The work is in good condition. A good Epworth Leaguer looks after the spiritual life of the church at East Colebrook. At a recent election of officers in the Sunday school at this place, Samuel T. Noyes was unanimously elected superintendent for the twenty-fifth time. Every pastor can truly wish he had more such men as Mr. Noyes.

Milan.—Rev. G. G. Williams found himself dropped in the midst of a warm-hearted people when he was appointed to this charge. He was given a cordial reception. He has also been very substantially remembered with provisions and money. Mr. Williams is planning for large things. His intentions are to awaken interest in all departments of church work, and to this end Rev. R. E. Thompson will represent the Sunday-school, and a deaconess that work, to his people, so that they may be strong Christians and intelligent Methodists. We doubt not good success awaits Mr. Williams in this field.

Tilton.—Everybody is pleased with the new appointment. Rev. E. S. Tasker has made an excellent impression on church and community, and also on that important body of young people comprising the student body of Tilton Seminary. Pleasing in his personality, strong in his preaching, courteous in his demeanor, and vital young, and thus able to enter into

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the young life of the parish, he ought to fill all of the needs of Tilton most admirably; and he will. Already possessed of a charming family when he came to this charge, Mr. Tasker can now count one more, for Charlotte Battles Tasker has come to gladden the hearts of father and mother. May the blessing of God rest abundantly on her! E. C. E. D.

Manchester District

Nashua, Arlington St.—A delightful reception was given to the new pastor, Rev. C. W. Dockrill, Wednesday evening, April 25. The vestry was made very attractive by numbers of rugs, divans, and furniture; the windows were tastefully draped, and flowers in profusion brightened the scene. The receiving party consisted of Rev. C. W. Dockrill, his son and daughter, Rev. H. C. Speed, Rev. and Mrs. F. C. Rogers, Mr. and Mrs. A. A. Gibson, Mr. and Mrs. F. C. Ames. Prayer was offered by Rev. H. C. Speed, of the Baptist Church. Rev. F. C. Rogers, in choice language, gave the address of welcome, and Mr. Dockrill responded fittingly. Piano solos were finely rendered by Miss Birtie Mae Rhodes and Miss Jessie Bollen. Miss Rhodes also gave a sweet vocal selection, and Miss Mildred Thomas a very taking recitation. A large number were in attendance.

Hillsboro Bridge.—The people of this church and at the Centre, as well as the people of the town, were delighted to have the Bishop return to them their pastor, Rev. John L. Cairns. A most enthusiastic reception was given him. The Hillsboro Messenger gave a very interesting account of the brilliant occasion. The paper was sent to the wrong party, so that your correspondent cannot give the particulars.

Claremont.—At the suggestion of the pastor, Rev. C. C. Garland, who was returned for the fifth year, the customary reception was included in a reunion and banquet for all the members and adherents of the church. The president of the trustees, Dr. O. B. Way, presided. Speeches were made by George W. Stevens for the Sunday-school, Fred M. Bailey for the Epworth League, the pastor for the general interests of the church, and Hon. Ira Colby for the finances. Pledges were then received for the current expenses. The supper was provided by the ladies. Decorations were made by the Epworth League, who also waited upon the tables. Since Conference the church has lost three members by death—Melvinah Babcock, Lydia J. Quimby (mother of Rev. H. F. Quimby), and



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Janette M. Spring. The trustees have put a telephone in the parsonage, for the use of the pastor, paying all the bills. The pastor has sent out a very neat pastoral letter to all his members — gentle reminders of their duties to Christ and His church.

EMERSON.

VERMONT CONFERENCE

Montpelier District

Randolph and Bethel Gilead. — Work on this charge opens in a very hopeful spirit. Provision was made for meeting all bills at the close of the year, and the new year was entered upon hopefully. Improvement was especially noted in the Sunday school at Randolph, while the school at Gilead is the proud possessor of the banner of the White River Sunday-school Association given for most regular attendance and increased enrollment. Mrs. X. M. Fowler, the pastor's wife, has been in attendance on the meeting of the W. H. M. S. at Springfield, and took this occasion to visit for a few days at her old home in Massachusetts.

Quechee. — The quarterly conference recently held here showed the high appreciation of the church for Pastor Springer. The Conference had previously determined to advance the claim of the pastor \$50, and a canvass of the situation revealed the possibility of doing so.

Woodstock. — Harmony prevails in the work at Woodstock, and the year starts off well with Rev. Joseph Hamilton in charge. The health of Mrs. Hamilton is not of the best, but her interest is in the work, and she labors as she has opportunity.

Hartland. — Last year our people spent a large sum in repairs on our property. The small balance now due is being provided for by the ladies. One of these same women, who has become greatly interested in the prosperity of the church, recognized that they were not paying the pastor what they could, or what they ought. She had made a canvass of the community with the expectation of increasing the claim a full \$100. The result showed perfect safety in advancing that much, and incidentally showed what a little common-sense business method will accomplish when applied to the Lord's work. Many a church could advance a like amount by the same method, give the pastor a better support, be no poorer themselves, and enjoy more religion.

Proctorville. — Rev. R. C. T. Mackenzie takes up the work of the present year nearly or quite restored in health. Since Conference the roof of the church has been slated. Other repairs are needed on the interior.

Ludlow. — There was an unexpected change of pastors here this year. Another charge, "way up north," wanted Pastor Allen, and, as "Barkie was willin'," he had to be released here. Fortunately for the charge, Rev. F. A. Woodworth could be secured for them. It proves a happy solution of the problem. The work opens very hopefully. The new pastor is getting settled, and has started his work on aggressive lines. We prophesy a prosperous year for the work here.

Personal. — At Conference Dr. A. L. Cooper was elected a delegate to the 50th anniversary of Garrett Biblical Institute. As the oldest living graduate of the institution, he was accorded the honor of leading the love-feast. He is now back safe and sound, and reports a most enjoyable time. He was entertained while in Evanston in the home of Dr. T. P. Frost, pastor of First Church, of which Dr. Cooper was pastor forty-nine years ago. The Doctor noted some slight advance in salary since his day. Then he received \$600 and house; the present pastor gets \$3600 and house. No doubt other things about there have grown. Dr. Cooper took occasion while in the West to visit his two daughters, who preside over two Methodist

parsonages. It was a great privilege to see the nine grandchildren in these homes. Mr. Deuel was unusually thoughtful for the welfare of Dr. Cooper. In short, the Doctor says he had a great time, and all who know him are glad he could have the pleasure. W. M. N.

NEW ENGLAND CONFERENCE

Cambridge District

Cambridge, Trinity. — Children's Day was observed, June 10. The pastor, Rev. F. M. Plogies, gave an address on "Child Life as Revealed in the Bible." Two children were baptized, 7 young people were received on probation, and 1 person was received into full membership. At night the children rendered a delightful program, and the pastor gave a brief address on "Our Secondary Schools," enlarging on the claims of Wesleyan Academy, and took a collection in its interests. The church was beautifully decorated and fragrant with flowers. Each child and many members of the Home Department received a potted plant.

Weston. — Children's Day exercises were very practical and interesting. The pastor, Rev. J. Alphonso Day, gave a very interesting blackboard and illustrated talk on "Spiders' Webs." The concert was fine, though the rain kept many away. Two presents were given during the day: One of the boys' classes gave a very fine clock for the Sunday-school room, and two of the members of the congregation made and presented an elegant oak choir-seat and music-holder combined. G. F. D.

Springfield District

Mundale. — Serenaded by four whip-poor-wills, I returned from Mundale to Westfield last Friday evening, when Rev. E. A. Brownell and wife gave a splendid reception to their parishioners of Granville and Mundale. Nothing succeeds like success. Let me prophesy that that reception will introduce a great year in each of these two charges. Mr. Brownell has captured all of the people. His broad catholic spirit is winning. He and his industrious wife have completely renovated the parsonage, painting and papering it themselves. The barn and grounds have been rearranged and put in perfect order, a large garden has been planted, and thrift is everywhere apparent. People are coming to church, and Methodism has received a big impetus. Watch Mundale and Granville. C. E. DAVIS.

CHURCH REGISTER

HERALD CALENDAR

Yarmouth Camp-meeting,	July 29-Aug. 6
Weirs Camp-meeting, Weirs, N. H.,	Aug. 13-18
Empire Grove Camp-meeting at East Poland, Me.,	Aug. 14-27
Sterling Camp-meeting and Epworth League Assembly,	Aug. 20-26
Laurel Park Camp meeting,	Aug. 26-Sept. 3
Hedding Camp-meeting, Hedding, N. H.,	Aug. 27-Sept. 1
Groveton Camp-meeting,	Aug. 28-Sept. 3

POST OFFICE ADDRESSES

Rev. W. J. Hambleton, Sterling Junction, Mass.
Dr. J. W. Lindsay, Swan's Island, Me.

Marriages

SLAFTER — CLARK — In Hyde Park, June 12, by Rev. W. N. Richardson, Rev. Carlos Slafter and Mrs. Elona Clark, both of Hyde Park.

SMITH — MITCHELL — In Gorham, N. H., May 29, at the Mt. Madison House, by Rev. E. W. Kennison, Henry M. Smith and Ethel M. Mitchell, both of Shelburn, N. H.

HOWARD — JORDAN — In Gorham, N. H., June 6, at the Mt. Madison House, by Rev. E. W. Kennison, Abner D. Howard, of Hartford, Me., and Valray G. Jordan, of Buckfield, Me.

SHAW — STRATTON — In Gorham, N. H., June 12, at the home of the bride's parents, by Rev. E. W. Kennison, Nathaniel Winslow Shaw, of Portland, Me., and Rosa Belle Stratton, of Gorham.

CAHILL — COLE — In Beverly, May 2, by Rev. L. W. Adams, Edward Cahill and Ida Amelia Cole, both of Beverly.

RIGGS — SHACKELFORD — In Beverly, June 10, by Rev. L. W. Adams, Livermore D. Riggs, of Beverly, and Daisy Shackelford, of Wenham.

MITCHELL — KENNEDY — In Beverly, June 12, by Rev. L. W. Adams, Herbert T. Mitchell, of Wakefield, and Elizabeth J. Kennedy, of Beverly.

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G. B. Holbrook, Post Mills, Vt.,	5 00
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South Paris, Maine,	3 00
Broadway Church, Lynn,	18 00
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W. H. M. S. — The third quarterly meeting of the New England Conference Woman's Home Missionary Society will be held in Grace Church, Cambridgeport, Wednesday, June 27. Sessions at 10.30 and 2. The speakers will be Mrs. W. H. Chadwick (subject, Boylan Home), Miss Grace Gallison, of Browning Home, Miss F. V. Russell, and others. Luncheon, 15 cents.

Grace Church is at the corner of Magazine and Perry Streets. Take Subway car marked Pearl Street to Perry Street, or any Massachusetts Avenue, Cambridge, car to Central Square.

MRS. D. W. REID, Rec. Sec.

DEACONESS COMMISSION. — The Deaconess Commission appointed by the last General Conference will meet in July to formulate recommendations to submit to the next General Conference. Every one in New England who is connected with, or is interested in, deaconess work, is earnestly requested to send to the undersigned any facts, information or suggestions, which may help this commission to decide upon such recommendations as may best meet recognized difficulties and open the way for larger success in this very important work.

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EIGHT PREACHERS NEEDED. — Eight young preachers needed on Ashland District, West Wisconsin Conference. This district takes in all of Northern Wisconsin bordering on Lake Superior, and covers nearly twice the area of Massachusetts. Good opportunities for young men who wish to come to a rapidly developing territory where preachers are greatly needed; who may or may not be college bred, but who are qualified in heart and mind to do the work of the ministry; reputation as soul winners. If the desire is to increase salary, do not trouble to write. He will get salary who gets souls. Good climate, excellent water, beautiful lakes. Tell me all about yourself and give address of your presiding elder.

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OBITUARIES

They are all gone into the world of light!
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth clear;

It glows and glitters in my cloudy breast,
Like stars upon some gloomy grove,
Or those faint beams in which this hill is drest
After the sun's remove.

I see them walking in an air of glory,
Whose light doth trample on my days;
My days, which are at best but dull and hoary,
Mere glimmerings and decays.

O holy Hope! and high Humility,
High as the heavens above!
These are your walks, and you have show'd
them me,
To kindle my cold love.

Dear, beauteous Death! the jewel of the just,
Shining nowhere, but in the dark;
What mysteries do lie beyond thy dust,
Could man outlook that mark?

He that hath found some fledged bird's nest
may know,
At first sight, if the bird be flown;
But what fair dell or grove he sings in now,
That is to him unknown.

And yet, as angels in some brighter dreams
Call to the soul, when man doth sleep;
So some strange thoughts transcend our wonted
themes,
And into glory peep.

— Henry Vaughn.

Burbank.—Mrs. Mehitable A. Burbank died at her home in Bangor, Maine, May 4, 1906.

She was the last survivor of the family of thirteen born to Benjamin and Mehitable (Atwood) Swett, of Hampden, Me., every one of whom lived until the youngest had attained the age of 56 years. During nearly all of the period, the brothers and sisters were residents of New England, or so near to it that they could be called together at the old homestead within thirty-six hours, except that for a short time one of the brothers resided in California.

Seven of the members of the family—including the youngest, Capt. David W. Swett, of Gloucester, then over 80 years old—were living in April, 1903, but within a year from that time five passed away, leaving Mrs. Burbank and her older sister, Mrs. Joanna Rowe, surviving. Mrs. Rowe died in Melrose on May 20, 1903 at the age of 100 years and 7 months. With the decease of Mrs. Burbank the original membership of the remarkably long-lived Swett family of Hampden has become extinct.

In 1840 Miss Swett married Jonathan Burbank, prominent in the business, religious, Masonic and official life of Bangor. He died in November, 1884. There were five children by their marriage, three of whom survive their mother—Mrs. B. P. Palmer, of Somerville; Charles W. Burbank, of Somerville; and Willard H. Burbank, of Worcester. There are also three grandchildren and four great-grand children.

The old homestead of the Swett family was bombarded by the British fleet in the Penobscot during the war of 1812-14, the house still bearing the marks of a cannon shot, while several more were plowed up in the field near by. At that time the mother, with a babe only four days old, Mrs. Burbank, then eighteen months old, and several other little ones, took refuge in the cellar. The father was taken prisoner, but upon learning the facts the commander of the British forces liberated him.

Mrs. Burbank joined the Methodist Episcopal Church early in life, and at the time of her decease had for years been the oldest member of the Pine St. Church in Bangor, where her husband officiated for many years before his death as one of the stewards and as chorister.

Mrs. Burbank was a woman of remarkable health and vigor, and up to within two years

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I got berry stains on a blue silk dress; will some reader tell me what will remove them? While only a girl, I am making lots of money selling directions for preserving fruit. I sell more than 100 directions a week for \$1 each. You do not heat or seal the fruit, just put it up cold; it will keep perfectly fresh for years, and is much better and more healthful than canned fruit. I will gladly help any one start in this business, and you can make money in city or country. I will mail a bottle of fruit and complete directions for 21 two-cent stamps, which is only the cost of bottle, fruit, mailing case, postage, etc. Address Francis Casey, 53 E. 125th St., Block 172, New York, N. Y. With a bottle of fruit for people to see and taste, you should sell hundreds of directions right around home.

was in full possession of all her faculties. More recently, however, her eyesight became impaired to such an extent that she could not read or write. This was a serious grievance to her, because previous to this affliction she was a constant reader of the current newspapers, particularly the *Boston Globe*, *ZION'S HERALD*, and one of the Bangor dailies. She was also a great reader of the Bible and other religious literature.

The deceased had a large circle of acquaintances, no woman in Bangor being more loved and respected by her neighbors and friends, while she was heartily welcomed in the homes of acquaintances in other places of Maine and Massachusetts.

Particularly will she be missed at the Wesleyan Grove camp-meeting grounds, where she has spent her summers regularly for more than forty years, a constant visitor among many of the cottages, while the doors of her own were ever open, especially to ministers of her denomination, as was her home in Bangor.

Graves.—In Chesterfield, N. H., Oct. 17, 1905, Mrs. Mary Adeline Graves passed into the life beyond. She was born in Westmoreland, June 21, 1811, and her long life was spent within a few miles of the place of her birth.

When twenty-nine years old she was united in marriage with Mr. William Starkey, and seven children were born to them. Three of them survive her: Mrs. Hannah H. Draper, of Boston, Mr. James Starkey, of Westmoreland, and Mrs. Helen M. Fletcher, of Chesterfield.



THE LATE MRS. MARY ADELINE GRAVES

Bereft of her husband, in a few years she became the wife of Sylvanus Graves, and this union continued about ten years, when death terminated it.

Mrs. Graves was born with only one hand, but often said she never wished for two, as God enabled her to do more than many who had two hands. She became a Christian when eighteen years old, and united with the Methodist Episcopal Church in Lowell, Mass. For over seventy-six years she was a devoted and consistent follower of Christ. She enjoyed sanctuary privileges, and was always in her usual place until the fatal accident a few weeks before her death. For over thirty-two years she read *ZION'S HERALD* with great pleasure.

For the last sixteen years, her relatives, neighbors, and friends gathered in her home to celebrate her birthday, and it was an event of interest and pleasure, not only to her, but to those present. For the last thirty-four years she lived in the home from which she went to be with Christ. She thought her earthly home the pleasantest of any in the world, but now, in the mansions of light, she is rejoicing in a more blessed home, from which there will be no departure. "The sleep of the just is blessed."

F. J. B.

Lawrence.—Like a full shock of corn, ripe and ready for the Master's use, Mrs. Mary Lawrence, of Jacksonville, Me., was suddenly called to her reward, Feb. 21, 1906. The messenger found her all ready and waiting. She was

stricken with paralysis on the evening of the 19th, and in a few hours passed into unconsciousness, and in that state died in the early morning of the 21st.

Mrs. Lawrence, whose maiden name was Hathaway, was born at Ash Ridge, Plantation No. 14, Jan. 13, 1828, and married Jotham R. Lawrence nearly fifty-eight years ago. They joined the Methodist Episcopal Church at Jacksonville, Sept. 11, 1878, and have been faithful members ever since.

They have one son and two daughters living, two daughters having preceded the mother to the better land. She had met with several accidents, which caused severe lameness, but she was always cheerful and trustful. For her to live was Christ, and to die was gain. Her husband waits in loneliness, but in blessed hope and expectation of soon meeting her again.

E. A. C.

Fielding.—Henry A. Fielding first saw the light of day in the city of Lowell, Mass., Feb. 19, 1828, and passed to his heavenly home from Bozeman, Montana, Oct. 28, 1905.

In his younger days Mr. Fielding was connected with St. Paul's Church, Lowell, and was active in many of its religious and philanthropic enterprises. At one time he was on the board of trustees. The *Bozeman Chronicle*, in speaking of him, says: "It is not too broad an assertion to make that Henry A. Fielding was known to every man, woman and child in Gallatin County, who have been residents any length of time. For years he has been a familiar figure about the Willson store, where he took upon himself the duties of bookkeeper. He has seen many a Bozeman boy and girl grow to become men and women; he has attended their weddings; he has danced their children on his knee, and he has grieved with them all in their trials and afflictions. Like the good wife who went before him, Mr. Fielding was a true and loving friend, and now that he also has gone to his reward, there are many who will sorely miss him. An upright citizen, a man of unimpeachable integrity and a thoroughly Christian gentleman, the city of Bozeman, as a whole, has suffered the loss of one whose place cannot be easily filled."

The direct cause of Mr. Fielding's death was undoubtedly failure of the heart. He had gone into the cellar of his son's home on an errand, and, being absent some time, his son called to him. Receiving no answer, he descended to the cellar, where he found his father lying unconscious. Immediately a physician was summoned, but before his arrival Mr. Fielding was dead.

Mr. and Mrs. Fielding celebrated their golden wedding anniversary in Bozeman, Feb. 1, 1899.

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For some years he continued in business at Lowell, going to Bozeman in 1885, where he has since resided and associated with the Willson Company, a member of the firm and holding the official positions of treasurer and book-keeper. Four years after the celebration of their golden anniversary, Mrs. Fielding died, and it is nearly three years later that Mr. Fielding succumbed. Mr. Fielding was an honorary member of Pentucket lodge, A. F. & A. M., of Lowell.

But one child was born to Mr. and Mrs. Fielding, a son, Mr. Fred Fielding, manager of the Willson Company store, Bozeman. Besides this son two sisters survive him — Mrs. Sarah Ann Harris and Miss Phileas Fielding — who reside in Lowell and are connected with St. Paul's Church.

G. B. D.

Davis. — The many friends and acquaintances of the late John C. Davis, of Poland, Me., will be pained to learn of his death, which occurred at the home of his son near the old camp-ground, April 13, 1906. Mr. Davis was born in Poland, July 9, 1826, and, therefore, was nearly 80 years of age at the time of his death.

In many respects he was a remarkable man. He had always made his home in Poland, and was deeply interested in all that concerned the welfare of the town. In his earlier life he taught for several years; and, later, was superintendent of schools and served as one of the selectmen.

Mr. Davis married Ann Wiggin, who died several years ago. Four children were born to them — all boys — two of whom survive the father. "Grandpa Davis," as he was familiarly called, was a welcome guest wherever he went. Tall and erect in stature, he was a striking figure. Kind and sympathetic in nature, he was a wise counselor and true friend. Mr. Davis had to the end of life the happy faculty of keeping abreast of the times in which he lived; and also of being well informed in matters of general knowledge. He believed in the times in which he lived, and did not look back to boyhood to find the golden age. He had read all the volumes of Gibbon's History several times — the last time, the past winter. He could trace his family history back for centuries, and took much interest in this line of investigation.

His nature and habits were essentially religious from youth. He was a life-long member of the Methodist Episcopal Church at Poland. His Christian character commanded the respect of all who knew him, and was a vital force for righteousness in the community where he lived. The thousands who have visited the camp-ground at Poland will miss the face of one who has been a sympathetic listener and helpful worshiper for many years.

Funeral services were held at his home, and were largely attended.

CHARLES S. CUMMINGS.

The Late Alonzo S. Weed

Action of the Bureau of Conference Entertainment

At its annual meeting, recently held, the New England Conference Bureau of Conference Entertainment took the following action:

WHEREAS, we would not allow such an event as the death of our esteemed brother, Mr. Alonzo S. Weed, for some years a member of this Bureau, to pass without some fitting notice from us; therefore,

Resolved, That in all our intercourse with Mr. Weed we have ever found him to be the Christian gentleman, with whom it was a pleasure to associate in any work or relation. While holding his own opinions decidedly, and uttering them in no uncertain manner, he was ever courteous to the opinions of others, and respectful in any opposition he felt compelled to express.

Resolved, That we greatly miss his genial presence, and feel the loss of his judicious counsels in the transaction of our business. We shall ever gratefully cherish the memory of those, and also the hope that these pleasant associations of earth may, in some form, be re-

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Resolved, That we request the insertion of these resolutions in ZION'S HERALD, and that a copy of them be sent to the family of Mr. Weed.

Geo. S. CHADBOURNE,
For the Bureau.

NECROLOGY

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Editorial

Continued from page 776

the success of the denomination in Nashua and throughout the State. She took a lively interest in business matters, and developed rare business acumen and ability after her husband's death." Two sons survive her.

— Dr. George Elliott, the successful pastor of Central Church, Detroit, Mich., has notified his people that, owing to his health, he will not serve them another year.

— Bishop J. M. Thoburn spoke Sunday morning, June 3, in First Church, Cleveland, O., Dr. Charles Bayard Mitchell, pastor. An offering of \$1,126 was made to the India Jubilee fund.

— The many friends of Rev. William McCreery, Jr., pastor of Thomson Church, Pawtucket, R. I., will sympathize with him in the death of his father, Mr. William McCreery, who died in South Manchester, Conn., June 9.

— The *Western Christian Advocate* of last week observes: "President Edwin H. Hughes is running DePauw University on a cash basis. He finishes the year in excellent health. After filling a few engagements following Commencement, he will spend the month of July in Northern Michigan."

— Dr. Theodore L. Cuyler writes from Dr. Strong's Sanitarium, Saratoga, under date of June 14: "I am enjoying my stay at this, one of my summer homes for thirty-seven seasons, hugely. I preached in Dr. Strong's parlor last Sunday evening, and will preach in one of the churches next Sunday morning."

— We regret to learn of the death of Henry O. Houghton, of Cambridge, of the firm of Houghton, Mifflin & Co., who died of acute pneumonia at Swampscott, June 14. He was the son of Henry O. Houghton, the founder of the Riverside Press, and was 50 years of age. He is survived by a wife, three daughters and a son, his widow being a daughter of Arthur Gilman, proprietor of the Gilman School of Cambridge.

— Miss Ellen U. Clark, daughter of the late Rev. Dr. W. R. Clark, has prepared a

very fitting memorial of her father, who passed on to his reward, June 18, 1905. It contains a rare portrait of the deceased, and many personal tributes from his choicest friends. Perhaps the most sympathetic and yet discriminating sketch is from this daughter herself. We are very grateful for this permanent record of perhaps the most gracious and inspiring minister of the Gospel of Christ that we have ever known.

— Rev. Robert H. Washburne, Ph. D., of the Troy Conference, was last week elected to the chair of church history in the College of Theology of Willamette University at Salem, Oregon.

— Rev. Agide Pirazzini, M. A., B. D., former pastor and founder of our Italian Church in Providence, R. I., has received the degree of S. T. D. from Temple College of Philadelphia at its last Commencement, June 12, on which occasion he also delivered the valedictory oration.

— We are highly gratified to announce that Edward Howard Griggs will lecture at People's Temple, Sunday night, June 24, on "The New Ethical Ideal." Dr. Crane, the pastor, writes: "All seats and admission free, and everybody is invited." This is a rare opportunity to hear this distinguished lecturer, and we exhort our people to improve it.

— Dr. M. S. Terry, of Garrett Biblical Institute, is spending a little time in Boston, receiving a hearty welcome from many admiring friends. He preached on Sunday morning at Epworth Church, Cambridge, to the great delight and profit of the congregation, and worshiped in the evening at People's Temple, this city.

— On Monday afternoon, June 18, in the Methodist Episcopal Church at Cohituate, Miss Lizzie Ruth Clarke, daughter of the pastor of the church, Rev. George H. Clarke, was united in marriage with Dr. Clarence Hathorne Staples, son of Rev. Dr. and Mrs. L. W. Staples, of Waltham.

— On Tuesday evening, June 12, in the Methodist Episcopal Church at Woburn, Rev. Norman E. Richardson, late pastor of the church, was united in marriage with Miss Agnes Buckman Clough, daughter of Mr. and Mrs. E. G. Clough, of Woburn. The ceremony was performed by Rev. W. G. Richardson, of Springfield, assisted by Rev. W. E. Vandermark, pastor of the Woburn Church. A reception followed at the home of the bride. Mr. Richardson, who is a native of Canada and a graduate of Boston University, was appointed last April to the Highlandville Church, Needham. Among the wedding gifts was a solid silver tea service from the Woburn Church.

BRIEFLETS

On account of the local holiday, this week, the *HERALD* went to press earlier than usual, and therefore space could not be made for an account of our Deaconess Fresh Air work, accompanied by a photograph of the new "Richland" at South Truro. Watch for it next week.

The *Western Christian Advocate* speaks thus appreciatively of our "Polyphondan Number": "The church is put under obligation by this splendid presentation of the foreign work of our church in New England, as it appeared in the issue of the 6th inst. Prof. William F. Warren and Bishop Goodsell each contributed special articles on the work, that proved charming and extremely instructive in the reading. We had no proper conception of the magnitude

of the foreign work undertaken by our New England brethren until this number of the *HERALD* came under our observation."

It is because we are thoroughly convinced that the tendency to form new organizations among us is permanently harmful, that we refuse to exploit and advertise many announcements sent to us. There are quite too many representatives of societies among us now, some of them ministers who could not maintain themselves in the pastorate, who are presidents and secretaries, and whose solicited funds are used mainly for personal support, and who make no accounting of receipts to anybody. Be generous, but look out that your benevolence is not misapplied.

E. A. G. Stickney, writing from East Brownfield, Me., under date of June 11, says: "Allow me to say that I think the Maine readers of the *HERALD* are getting valuable history from the Field Secretary's letters. The first wife of Rev. Zachariah Gibson was buried from that Winthrop Church before it was ready for dedication; she died, Aug. 17, 1825. My sister has rehearsed the condition so fully that what Mr. Morgan says of the opposition must be true. My father, Rev. Mr. Gibson, lived at Kent's Hill in 1824, and was one of the first trustees of the Maine Wesleyan Seminary. His second son was named Luther Sampson, and his oldest daughter Mary Sampson. I realize this is only personal, but the letter so reminded me of what I have heard, that it seems as if I was a witness of some of the things."

Appropos of the discussion of the healing feature in Christian Science—which, after all, is its most potent magnet—we recall the fact that the late Rev. A. J. Gordon, D. D., of Clarendon St. Baptist Church, this city, was an ardent believer in faith-healing. It is well known that in his last illness he unquestionably believed that God was to restore him to health, and positively refused to take the needed remedies, which would probably have prolonged his life and great usefulness. He was, as we once heard Dr. George A. Gordon say, "one of the holiest men we ever knew," but he was fully deluded, as our worthy Christian Science friends are, in the matter of healing. We would not accuse them, more than we would Dr. Gordon, of misstatement.

Some exceptions to healing ability, reported in the public press in connection with the Christian Science meetings, were pathetic. One woman, afflicted with cancer, who had come from a distance and hoped to be cured or helped, died the third day of the session. It was reported that a blind man was thrust by his friends into the temple, and request for his healing was made in vain, no attention at all being paid to him. Equally incongruous was the reported explanation by a leading Scientist and reputed healer of the fact that members injured in the recent trolley accident employed surgeons to set broken bones and put dislocated collar-bones in place, on the ground that surgery was necessary in such cases, but God would supplement the work of the surgeon by healing, practically admitting that God was not equal to setting bones or to putting them in proper place. But who can follow the vagaries of these good people?

Visitors in Boston will find the shops attractive and those interested in seeing ceramics will find an extensive exhibit at Jones, McDuffee & Stratton's whose new store, corner Franklin and Hawley, near Washington and Summer, is an interesting place.